

ANNALS  
OF THE  
CONGREGATION OF THE MISSION,  
*OR*  
A COLLECTION OF EDIFYING LETTERS  
WRITTEN BY PRIESTS OF THE MISSION AND  
DAUGHTERS OF CHARITY.  
ISSUED EVERY THREE MONTHS.

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ENGLISH EDITION.  
VOL. III. A. D. 1896.  
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Paris, Rue de Sèvres, 95.

ST. JOSEPH'S HOUSE,  
EMMITSBURG, MD.  
U. S. N. AMERICA.

1896.

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Eastward No. 10

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Printed by the Mission

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THE  
SCAPULAR OF THE PASSION





JESUS CHRIST APPEARING TO SISTER APOLLINE ANDRIVEAU  
And showing her the Scapular of the Passion.



## READINGS FOR FEASTS. (1)

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### SCAPULAR OF THE PASSION.

JULY 26th.

WHAT A SCAPULAR IS.

The Apostle, St. Paul, wrote to the faithful to “clothe themselves” with Christian virtues, that they might appear in the eyes of GOD, as “new men,” that is to say, as JESUS CHRIST Himself.

The virtues, in truth, clothe the soul; they form, as it were, a garment and a precious ornament, which, in the sight of GOD, distinguishes a soul from one destitute of the wedding garment, or clad in robes sullied by sin.—It was fitting that invisible things should be represented by visible symbols. Garments are these symbols. Even in the natural order, these express certain conditions; thus, we speak of the purple of kings, the tunic of the slave. Garments are also indicative of the various dispositions of the soul: sadness, or joy, according as robes of mourning, or festive garbs are assumed. In the Middle Ages, it was customary to wear the colors of those in whose service men were engaged.

Now, the Scapular is also a garment, or the sign of a

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(1). *March 15th.*— Venerable Louise de Marillac, *Annals*, Vol. II.—p.— 445.

*Feast of the Translation of the Relics of St. Vincent.*— Account of the Translation in 1830, *Annals*, Vol. I. p. 118. (2). Notice on the Relics of St. Vincent de Paul; their power, Vol. III. p. 160.

*July 19th.* St. Vincent de Paul, in the *Liturgical Year*, *Annals*, Vol. I. p. 263.



garment: that of our Lady of Mount Carmel, and that of the Immaculate Conception indicate a profession of special devotion towards MARY, the Immaculate Virgin: Is it not just, that the faithful manifest in a similar manner, their confidence and their devotion towards our divine Redeemer; and, that mindful of the mystery of the Passion and of the precious Blood by which we have been redeemed, they should, in some manner, wear the livery of the Saviour bathed in blood for us. This livery, this garment, is the *Scapular of the Passion*.—When the sons of the holy Patriarch Joseph presented to their father the coat of their young brother Joseph stained with blood, they said: “See whether this is not the coat of thy son: *Vide utrum tunica sit filii tui an non.*” (Gen. XXXVII, 32). The holy Patriarch recognized the coat, and believed that his son was dead. Christians who wear the red Scapular of the Passion, may confidently hope that, at the moment of appearing before GOD, their Angels will introduce them, saying: “See, O Lord, whether Thou dost not recognize Thy children by this robe?” And the Lord, beholding them clothed with a garment reddened with the Sacred Blood of the Passion, by which souls are purified and redeemed, will receive them as His children, and place them among the elect in Heaven.

#### ORIGIN OF THE SCAPULAR OF THE PASSION.

*Begin*  
A HEAVENLY MISSION INTRUSTED TO A DAUGHTER OF CHARITY. LIFE OF SISTER APOLLINE.

As the Scapular of Mount Carmel was revealed in an apparition of the Blessed Virgin, to St. Simon Stock and by this Religious, made known to the world; in like manner, the Scapular of the Passion owes its origin to a revelation made by our Lord to Sister Apolline Andriveau, a pious



Daughter of Charity, of St. Vincent de Paul. (1) We give the principal features in this most edifying life.

Sister Apolline Andriveau was born at St. Pourçain, diocese of Moulins, France, May 7, 1810.

She was still young, when her father resigned his office of Notary and established his abode in Paris. He gave his daughter a brilliant education; and owing to the happy dispositions of the pupil and her application to study, she acquired useful and varied knowledge. She wrote with ease and elegance, spoke several languages, and excelled in music and painting. Her studies, pursued in her father's house, were not completed before Apolline had the misfortune to lose her mother whom she tenderly loved.

This first separation was followed by a second: it was decided that the young girl should finish her education at the Convent of St. Elizabeth in Paris. She here spent two years, leaving in the Convent a consoling reminiscence of her piety, talents and the delightful intercourse she maintained with her teachers and companions.

This chosen soul heard in her heart the call of God, and, in 1833, at the age of twenty-three, she bade adieu to the world and entered the Company of Daughters of Charity of St. Vincent de Paul. She postulated at the Hospice of Jouarre, and, on Oct. 15th, of the same year, arrived at the Seminary,—as the Novitiate among the Daughters of Charity is designated.—Nothing distinguished her among her companions who, however, were impressed by her equable disposition, her modesty, and her cheerful gayety during the hours of recreation.

On being clothed with the Habit, she was placed in the House of Charity of St. John, Troyes, where she remained

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(1) See: *Sister Apolline, Daughter of Charity, and the Scapular of the Passion*. One Vol. 12<sup>mo</sup>, Poussielgue, Paris, Rue Cassette. Published with the permission of the Ordinary.



for thirty-eight years. For many years she had the direction of the extern school: she had no difficulty in gaining the hearts of her pupils; her ability, her piety, her noble bearing, gave her an irresistible ascendancy. But this duty was too heavy for her delicate health. She was relieved from teaching and commissioned to visit the poor and attend to the chapel.

"Sister Apolline," writes one of her companions, "appeared to me as a heavenly vision; in the chapel, generally kneeling, she seemed wholly absorbed in GOD. Hence, I never saw her, or spoke to her without experiencing a sentiment of the deepest respect and affection."

The venerable Chaplain of the House of Charity of St. John, Troyes, gives the following testimony of her:

"GOD, who destined Sister Apolline to be the edification of so many different classes of persons among whom she was thrown, endowed her with clear discernment, with the finest qualifications of mind and heart. Her profound humility prompted her to seek always the last place: but the more she humbled herself the higher she ascended in the estimation of all. The most eminent personages with whom she had business transactions, declared: "There is not in Troyes, a woman equal to her." GOD and the poor were the great passion of her life, and she imbibed this incomparable love of GOD and of the miserable, in her ardent devotion to the Holy Eucharist: The Tabernacle and the Crucifix were the rendezvous of her thoughts; her attitude in presence of the Tabernacle and Crucifix was a most eloquent sermon: Her regularity was perfect; never was a novice more exact than she, in asking permissions, and yet, the Community appointed her to the government of the establishment, on account of the advanced age of the presiding Sister Servant.

✓ "Sister Apolline was to be treated like the Saints. Extraordinary sufferings, borne with heroic resignation, pre-



pared her for the marvellous apparitions of Our Lord JESUS CHRIST.

#### REVELATION OF THE SCAPULAR OF THE PASSION.

On the evening of the Octave of the feast of St. Vincent de Paul, July 26, 1846, Sister Apolline was favored with an apparition of Our Lord. She herself gives the following relation of the same:

"I had gone to the Chapel, before the Benediction. I thought I saw Our Lord. He held in His right hand a red Scapular, suspended by two woollen strings of the same color. On one side, He was represented crucified; the instruments of the Passion were lying at the foot of the Cross: the scourge of the Pretorium, the hammer, the robe which had covered His bleeding body.

"Around the Crucifix I read: *Holy Passion of Our Lord Jesus Christ, save us!* At the other extremity of the string, was the same kind of material bearing the image of His Sacred Heart and that of His holy Mother; a cross placed in the centre, seemed to project from the two hearts; around them was inscribed: *Sacred Hearts of Jesus and Mary, protect us!*

"About eighteen months ago, says Sister Apolline, while meditating during Mass on the Passion of Our Lord JESUS CHRIST, I thought I beheld Him on the Cross. Such was the pallor of His countenance, and so great the impression it made upon me, that I was covered with a cold sweat which chilled me. The head of our Saviour was inclined; I thought that the long thorns encircling His adorable head, caused this painful position. At the same moment—what cannot JESUS CHRIST do!—Our Lord suddenly raised His head, and the thorns of His crown violently penetrated His eyes and temples. Never shall I forget this movement! How terrible must have been the pain He endured at this severe shock of His sacred head against the wood



of the Cross; I was completely overcome; I trembled all over! And the Blessed Virgin was there!...O JESUS! O MARY! What sufferings!...From this moment, the Passion of Our Blessed Saviour is always before my eyes. *It is thou, said Our Lord to me, who art to console me in the sorrows of my Passion, and receive upon thee the shreds of my flesh torn in the Pretorium, all my blood shed upon Calvary.*

"All the words of JESUS CHRIST are as so many wounds inflicted upon me...It is almost impossible not to think continually of them, and to remain impressed by all that is terrible and sweet in them. The sufferings of His humanity affect me more than the splendors of His glory; and I would desire less that throne which I thought I saw prepared for me in heaven, if I were not there to behold the sacred wounds of JESUS CHRIST which, like so many suns, envelop it in light. Ah! Our Lord well knew that if I could be insensible to His glory, I should be forced to yield at the sight of His sufferings! I could never understand how the thought of the sorrows of JESUS CHRIST could fill a soul with such ineffable delight, had not He Himself said to me: *Thou wilt comprehend my love, only by my sufferings; and the power of this love will so weaken the sentiment of sorrow, that it will be entirely lost in love.*

"One Sunday evening," she says elsewhere, "I was making the Way of the Cross. At the thirteenth Station, it seemed to me that the Blessed Virgin placed the sacred body of Our adorable Master in my arms, saying to me: *The world is lost, because men think not of the Passion of Jesus Christ; do all you can to induce them to think of it; do all in your power to save them....*"

#### THE TREASURES OF THE PASSION.

Sister Apolline, revealing the riches concealed in the Passion of our Saviour, continues: "I feel, also, that by means of the Passion of JESUS CHRIST, sinners will be



converted, and the faith of the just renewed... Who could resist a GOD dying for the love of mankind? For my part, Our Lord has always filled my soul with the sweetest consolation when He brings to my mind a lively impression of His sufferings. They believe I am ill: such is not the case; although I suffer a great deal, I am most happy... Why, my adorable Saviour, dost thou wish me to think continually of Thy holy Passion? Why, my adorable Saviour, dost Thou will that I see Thee so often upon the cross? Ah! hast Thou not said, that no one was found to aid Thee to *tread the wine-press*? Oh! how much our merciful Saviour desires that the Scapular He showed me should be worn, that men should clothe themselves with it, and with His love for sufferings. The holy Cross is all powerful to convert infidels, to touch the hearts of heretics! How well calculated to revive remembrance of the Passion of Our Lord JESUS CHRIST, would be an indulgence granted every Friday! O my GOD! what anguish in this bloody Passion! *Behold me on the Cross*, said Our Lord to me, *and see if men should not love me!* This love of JESUS entirely absorbs me. Sometimes it seems to me I feel the burning heat of His sacred wounds; again, I am as it were, plunged into the loving furnace of His adorable Heart, and I cannot find words to express what I then experience."

## EFFECTS OF MEDITATING ON THE PASSION.

"On Trinity Sunday," says Sister Apolline, "our divine Saviour showed me, during meditation, a beautiful and exceedingly limpid river. Multitudes were attracted to its banks; all who entered it, shone with extraordinary brilliancy; from their hands, sheaves of gold and diamonds seemed to fall; those, on the contrary, who fled from it, were covered with a black vapor which rendered them most disgusting to the sight. I asked our beloved Saviour an explanation of this. This divine Master of souls who wish to love Him



told me, that this beautiful river represented His mercy, always ready to receive the repenting sinner, and to impart to all His works the value which it alone can give."

#### NEW APPARITIONS.

The Apparition of our Lord holding in His hand the Scapular of His Passion, was renewed several times. It took place on the feast of the Exaltation of the Holy Cross, Sept. 14th, 1846, with this peculiar circumstance, that Sister Apolline heard our Lord pronounce these consoling words: *Those who wear the Scapular shall receive every Friday, a great increase of faith, hope, and charity.* On the observation made to her, that it would be difficult to obtain sanction of this Scapular, she replied: "Our divine Saviour desires the Scapular of His holy Passion to be established. At the moment known to Him alone, He will remove all obstacles, and endow the precious day of His death with the choicest treasure of the Church. I am happy to think that this will be one of the treasures of the Congregation of the Mission."

From the beginning of the year 1845, Sister Apolline received extraordinary favors from Our Lord; dating from 1846, we find her in most intimate and continual communication with Him, and almost always, it is the different scenes of the Passion that are presented to her: the Garden of Olives, the Pretorium, Calvary; she sees, hears, and follows all the details; she assists in spirit at the Agony, the Flagellation, and the Crucifixion; she shares in all the sorrows, all the humiliations of our divine Saviour; she feels the shock of the sins of men that brought this upon Him; she would wish in her own person to avenge His love despised. In return, she receives from her Lord marks of ineffable love: The Sacred Heart imparts to her the ardor which inflames it; the Blessed Virgin places in



her arms the bleeding body of her adorable Son. This divine Saviour goes so far as to say to her: *It is thou who art to console me... Take from my Heart all thou wishest for thyself and for others.*

Enchained, absorbed, by the consideration of the sufferings of JESUS CHRIST, she thinks of them day and night; nothing else has any interest for her, "Our beloved Saviour," she writes, "takes from my soul the power of being occupied with any thing but Himself:" She has to do violence to herself to be interested in her duties, and in what transpires around her, and to conceal the predominant occupation of her faculties. "The Passion of my beloved Saviour is always before my eyes; in the repose of meditation, in the silence of the night, the different scenes of His bloody Passion are often present to me; this intimate sentiment of His holy presence so absorbs me, that whatever distracts me from the presence of God is irksome and painful to me. I have sought to escape from Our Lord, but I could not do it. Centred in His holy presence, there I remain, thinking only of Him. He has so chained my poor heart to His, that it is impossible for me not to think of Him."

We cannot meditate on the Passion of JESUS CHRIST without thinking of the most holy Virgin who was so closely associated therewith. She suffered in her soul, according to the prophecy of holy Simeon, all the humiliations and torments of her divine Son. Hence, it is quite natural to find in the letters of the pious Sister Apolline, JESUS and MARY closely united in all the circumstances of this dolorous mystery. The image of their Sacred Hearts appears upon the Scapular, and to both is addressed the same invocation. When the Church authorized this Scapular, she designated it under a title which recalls the Passion of JESUS CHRIST and the Compassion of MARY.



HOLY DEATH OF SISTER APOLLINE ANDRIVEAU.

In the year 1895, Sister Apolline closed her life of supernatural favors and virtues, in the Retreat of Montolieu, diocese of Carcassonne.

Two days before her death, she made a sign to a Sister to come to her, and said: *Sister, I am going to see our good God.* Her sweet smile and her radiant countenance manifested the joy with which she was penetrated. When her companion urged her to ask GOD to cure her, she replied: *No, He calls me.*

Finally, Feb. 28th, after having offered to GOD the sacrifice of her life, and devoutly received the last Sacraments, she expired, without any agony, in the peace of the blessed; according to a favorite expression of hers, she cast herself into the arms of her heavenly Father for all eternity.

The words of the Apostle St. Paul, might fitly be engraven on the tomb of Sister Apolline Andriveau: *My life is hidden in God with Jesus Christ.* This is the faithful expression of the life, of the spirit of the humble servant of GOD, and of the mission intrusted to her, of spreading devotion to the Passion of JESUS CHRIST.

APPROBATION OF THE CHURCH IN REGARD TO THE  
DEVOTION OF THE SCAPULAR OF THE PASSION.

Before her death, Sister Apolline had the consolation of seeing devotion to the Scapular of the Passion established, we may say, throughout the world, after having obtained the approbation of the Church.

Father Etienne, Superior-General of the Missionaries of St. Vincent de Paul and of the Daughters of Charity, was a man of eminent wisdom. He was very favorably impressed in regard to the communications of Sister Apolline, with whose solid virtue and exemplary life, he was well acquainted. But, with that prudence which characterized him, he was in no haste to pronounce judgment on the ex-



traordinary facts submitted to him, nor to execute what was requested of him. However, in the spring of 1847, in a visit which he made to Rome with the view of arranging some important affairs, being graciously admitted to an audience of His Holiness, Pius IX., he felt inspired to impart to the Holy Father the secret confided to him,—the spiritual favors of which Sister Apolline was the object, and which, to him, seemed to have the characters of a supernatural and extraordinary agency.

The Sovereign Pontiff judged these favors worthy of his attention, and by a rescript of June 25, 1847, approved the object. He authorized the establishment of a red Scapular, called: *Scapular of the Passion of Our Lord Jesus Christ, and of the Sacred Hearts of Jesus and Mary*. He vouchsafed to attach thereto, precious indulgences; and by the same rescript, he gave to all the Missionaries of the Congregation of St. Vincent de Paul, or Lazarists, the faculty to bless and to distribute this Scapular to the faithful.

#### SPIRIT OF THE DEVOTION TO THE SCAPULAR OF THE PASSION.

The mysteries of the Passion are indeed, treasures of the wisdom and mercy of GOD, by the participation of which our souls are purified, enriched, and saved. The spirit of the devotion to the Scapular of the Passion, is to enable us to share more abundantly in these treasures of redemption, and in the sentiments of JESUS CHRIST suffering and dying for us.

Besides the graces attached to this Scapular by the blessing of the Church, and which they enjoy who wear the same with faith, the symbols impressed thereon, are suggestive of the most pious sentiments. It is easy to understand the signification of them.

The Scapular authorized by the Church is like to that



which was shown to Sister Apolline in her wonderful vision.—“It is of red woollen, to remind us at the same time, of the divine Blood shed to wash away our crimes, and of the love which caused it to be shed to appease the justice of GOD. On one of the pieces, the image of JESUS on the Cross, surrounded by the instruments of His Passion, teaches us that, in virtue of His sufferings and death, He has restored life to us; and that, in being affixed to the Cross, His omnipotent hands have broken our chains, closed the gates of hell and opened those of heaven. On the other piece, His Heart, burning with love, reveals all the secrets of His charity.

“JESUS appears to us on the Cross, to move our insensible hearts, and constrain them to return love for love. He desires that we carry upon our person this souvenir of His tenderness, that this holy image placed upon our heart may be “*as a mysterious press,*” exciting our languishing fervor, to produce all sorts of good works. He exposes to our view the divers instruments of His torture, to teach us to meditate on His divers sorrows. In this daily remembrance of His holy Passion, He will give us a relish of His admirable doctrine, and teach us that the *disciple ought not to be better treated than the Master*; and that if we desire one day to enjoy the delights of JESUS *glorified*, we must first share the bitterness of JESUS *humbled and crucified.*” (*Scapular of the Passion of Jesus Christ, or Meditations for the use of those who wear it*).

PROPAGATION OF THE SCAPULAR OF THE PASSION.—  
GRACES ATTACHED THERETO.

The power to bless and impose the Scapular of the Passion, has been conferred, by the Sovereign Pontiff, on the Congregation of Priests of the Mission of St. Vincent de Paul. The Superior General of this Congregation was also



authorized to impart this power to all priests requesting it, whether secular or regular. It was first by hundreds, then by thousands that patents of this power were sent by the Superior General of the Lazarists, to all points of Europe and other countries, to priests and bishops, in response to the piety of numerous Christians, desiring to be enrolled under the standard of the Passion of Our Lord. What gave a new impulse to priests and people in regard to this devotion, was the fact that the Sovereign Pontiff Pius IX., from the seclusion of his exile in Gaeta, whither the Revolution had forced him to retire, exhorted bishops and priests to neglect no means that would tend to the extension and honor of the same. This ardor has never relaxed.

As this devotion took its rise in the Company of the Daughters of Charity, and was confided by the Holy See to the Missionaries of St. Vincent de Paul, the Superior General considered it an obligation to zealously propagate the salutary devotion to the Passion of Our Lord. He erected a special chapel in the principal house of his Congregation in Paris, and obtained from the Holy See the signal privilege of there celebrating the Mass of the holy Passion of Our Lord, every day of the year; he also exhorted the priests of his Religious family, to establish as far as possible, in each chapel of their divers houses, an Altar dedicated to the same mystery. He obtained in favor of the faithful, numerous indulgences, particularly, a plenary indulgence which may be gained every Friday, by all Christians wearing the Scapular of the Passion, provided on that day, they piously meditate for some time on the Passion of Our Lord; to assist them in this holy practice, he had a devout work published, entitled: *Scapular of the Passion of Jesus Christ, and of the Compassion of the*



*Blessed Virgin, or Meditations and prayers for the use of those invested therewith. (1).*

SCAPULAR OF, THE PASSION, A SIGN OF SALVATION.

When Moses understood that the destroying Angel was to be sent to the Egyptians, he ordered the Hebrews, by way of protection, to mark the door of their dwellings with the mysterious blood of the lamb. The exterminating Angel, in fact, spared all the houses marked with this saving sign, and screened by this divine symbol. In our days, GOD has given to us, in the Scapular of the Passion, a symbol of the blood of the true Lamb, the Redeemer, His Son, a means of reanimating our faith by virtue of this adorable Blood. Where is the Christian who would not be happy to be clothed with this sign of salvation, and to be protected, by covering himself as it were, in appearing before GOD, with the merits of the Passion of His Son, and with the Blood by which He will recognize "those who are His?"

INDULGENCES ATTACHED TO THE SCAPULAR  
OF THE PASSION.

*Plenary indulgence* (rescripts of March 21, 1848: July 19th, and September 13, 1850).

1. On the day of reception. Conditions: Confession, Communion, Visit to a Church or public Oratory, to pray there for the intentions of the Sovereign Pontiff.
2. At the Article of death. Usual Conditions.
3. Every Friday, for those who on that day, meditate even for a few moments, on the Passion of our Lord, and receive Communion. If necessary, the Communion may be postponed to the Sunday following.

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(1) One Vol. 18<sup>mo</sup>, 1883. Sold at the Procuratory of the Mission, Rue de Sevres, 95 ; and at the Economat of the Daughters of Charity Rue du Bac, 140.—Price 15 cts.



*Partial Indulgences.* (June 25, 1847):

1. 7 years and 7 quarantines, to those who communicate, and recite while meditating on the Passion, five *Pater*, *Ave* and *Gloria Patri*.

2. 3 years and 3 quarantines, every day in the year, on condition of meditating one half hour on the Passion.

3. 200 days, each time, that, kissing the Scapular with contrition they say: *Te ergo quæsumus, tuis famulis subveni quos pretioso sanguine redimisti*; or in English: "We beseech Thee O Lord to help Thy servants whom Thou hast redeemed by Thy precious Blood."

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NOTE. To obtain the faculty of blessing and imposing the Scapular of the Passion, it is only necessary to address the Superior General of the Congregation of the Mission, or Lazarists, Rue de Sèvres 95, Paris; or, the Rev. Procurator of the Mission, *via della Missione*, 2, Rome.—This faculty is delivered gratuitously.

For sale at the office of the Procurator of the Congregation of the Mission, Rue de Sèvres, 95, Paris, a work entitled: *Scapular of the Passion*, drawn up under the direction of a Priest of the Mission, Father Baudrez. It comprises, besides the formula for blessing and imposing the red Scapular, meditations on the Passion of our Lord for every Friday of the year; so that a subject of meditation may be readily at hand, to secure the indulgences of that day. A method of making the Way of the Cross is subjoined; and various other prayers.



## EUROPE.

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### FRANCE.

#### FEAST OF ST. VINCENT DE PAUL AT FOLLEVILLE.

Thanks to a happy combination of circumstances, the Feast of St. Vincent was celebrated this year with special solemnity at Folleville. The magnificent church of this small parish still contains the pulpit which St. Vincent de Paul filled during his sojourn with the family de Gondi. In the sanctuary of that church, enriched with the sepulchres of the Counts de Lannoy, St. Vincent celebrated Mass. There it was, that after offering the Holy Sacrifice, St. Vincent dissuaded the Count de Gondi from fighting a projected duel.

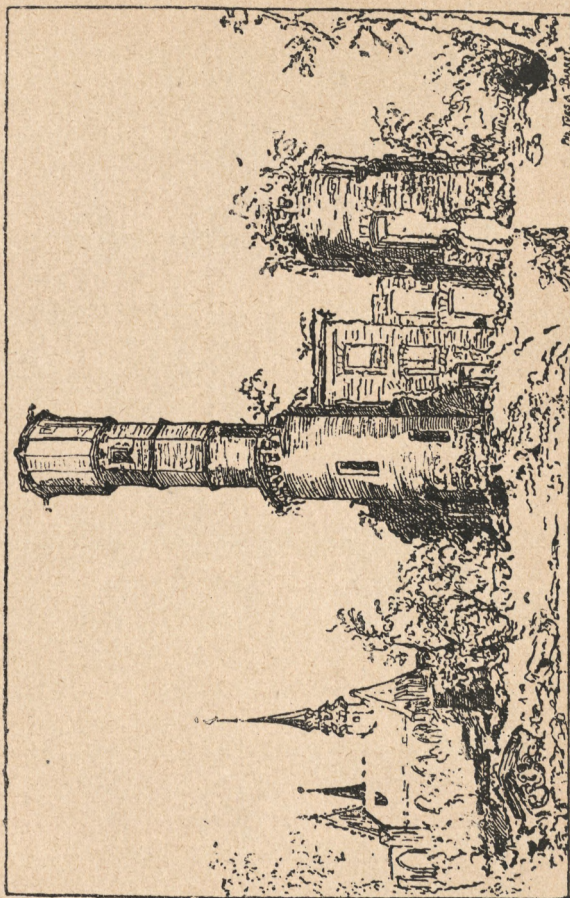
The Daughters of Charity, who have had charge of the de Folleville Orphan Asylum since 1875, had adorned the church, on that occasion, with unusual splendor. The pilgrims of Villers-Bretonneux were welcomed, on that day, with sincere cordiality.

The pilgrims were under the leadership of their worthy Pastor, the Rev. Canon Guénard, who was pastor at Folleville when the charge of that parish, which may be regarded as the Cradle of the Congregation of Priests of the Mission, was intrusted to the Sons of our Holy Founder. It was still very dear to the heart of the former pastor, and he came, accompanied by the élite of his parishioners.

The ceremonies were observed with great precision by the boys of the Folleville Orphan Asylum; and the hymns were sung and accompanied, with uncommon skill and talent, by a choir selected from among the pilgrims.

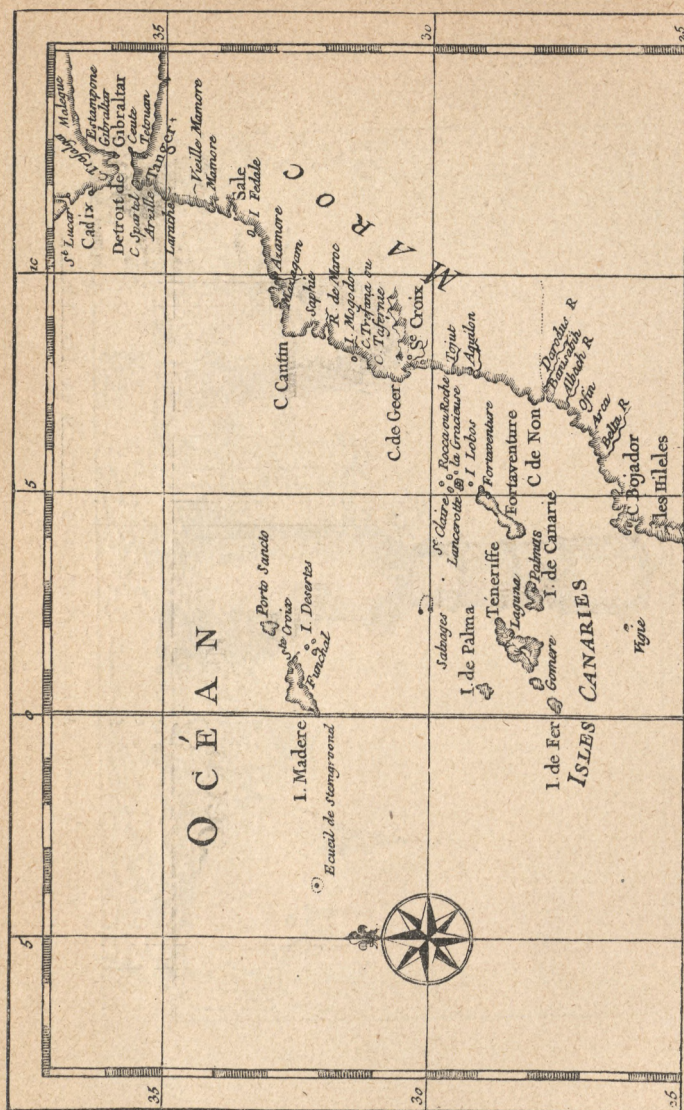
From the pulpit which had once resounded with St.





RUINS OF THE CASTLE, TOWER, AND CHURCH OF FOLLEVILLE







Vincent's holy teachings, and which is still preserved as a precious Relic, the Saint's eulogy pronounced by one of his Sons, was listened to with religious respect by the devout audience.

Throughout the course of the day the pilgrims enjoyed the natural beauties of Folleville. Many ascended the tower, standing amid the ruins of the Castle, fortunately re-constructed, since the Congregation of the Mission have entered into possession of the precious ruins and the adjacent woods. (1894).

At the moment of departure, after the farewells had been spoken by Rev. Father Planteblat, curate of Folleville and Rev. Father de Villers, the hymn, composed by the Rev. Canon Guénard for the pilgrimage, was again rendered:

#### HYMN.

O beautiful temple of Folleville,  
Lannoy hath adorned thee with gold;  
But the prayers and the blessing of Vincent  
Have brought to thee treasures untold!

He sought like a vigilant Keeper,  
To catch, from yon tower, a sign;  
And beheld, waiting long for the reaper,  
A harvest of souls.—Did he pine—

To win from de Gondi, the Master,  
Great honors—or silver or gold?  
No! *souls* were the quest of that Pastor  
Of the lowly and destitute Fold.

His words, full of Charity's fire  
Echoed far,—calling souls to God's love.  
And Vincent, by deed and desire,  
Won hearts for the Kingdom above.

Saint Vincent, tho' sorrow oppress us,  
May we stray from thy guidance, oh! never.—  
Thro' thy Children, continue to bless us,  
'Till we rest in God's bosom forever!



## AUSTRIA.

*Letter of REV. M. F. MEDITS, Priest of the Mission,  
to VERY REV. A. FIAT, Superior General.*

Torok Szt, Miklos, Hungary, Feb. 1, 1896.

MOST HONORED FATHER,

*Your blessing, if you please!*

I desire to give you account of a Mission that has been the most blessed of any that I have undertaken, during the twenty-seven years that my kind Superiors have admitted me to this field of labor.

The Mission was given at Arokszallas, in Hungary. At the railroad station, we were met by the Mayor of the city at the head of a deputation. After addressing us in words of cordial greeting, they accompanied us to the city. The streets, through which we passed, were lined on both sides with an immense throng—all cried out, as we proceeded: "Praise be to JESUS! or "God has brought you hither!" At least three thousand men were ranged in front of the church. Many wept for joy on beholding the Missionaries. The Pastor and his two assistants stood at the door of the church, and offered us holy water. He led us to the main altar and after reciting a few prayers, addressed briefly, the assembled faithful in words full of fervor and charity: conjuring them, by the divine mercy, to avail themselves of the present Mission for the salvation of their souls. From that time, the immense church was constantly filled with crowds of the faithful, desirous of making good general confessions. And although the Missionaries were four in number, and the pastor with his two assistants and sometimes four others priests were willing to help us with the confessions, we were unable to hear all who applied to us. The Pastor assured us that over six thousand, five hundred people received holy Communion.



It was not merely the number of penitents that filled our hearts with joy—but, above all their admirable dispositions. Men who had never been known to weep, were seen shedding abundant tears for their sins. Many with admirable patience, waited three or four days near the confessional for their turn. They said that they desired to restore four-fold all that they had unjustly taken from their neighbor; and others, who had lived twenty or thirty years at enmity with one another, were reconciled. These incidents reminded us of the blessings showered in St. Vincent's time on his Missions, and we seemed to live over again the days of our Holy Founder's labors.

At the conclusion of the Mission, the Rev. Pastor, holding in his hands a Crucifix, exhorted his parishioners to remain steadfast to the Catholic faith—All present, to the number of three thousand, lifted their hands towards Heaven, and vowed in a loud voice to live and die in the Catholic faith: then, with abundant tears, all recited the Apostles' Creed.

An incident occurred during the Mission, which I must relate to you. In Hungary, in the city of Arokszállás, there exists a new type of heretics claiming that they alone profess the pure doctrine of JESUS of Nazareth. They follow literally the commandments of Holy Writ, but will not hear of tradition, therefore, they reject the precepts of the Church. Their head, called by his adherents, Bishop, came to our residence, to discuss religion with the Missionaries. At the time of his visit, I was hearing confessions in the church. The Rev. Pastor came for me to take part in the discussion. The poor man always quoted the Bible from an English edition published by the Bible Society. He proposed the objections, to which I replied through the same channel. And, I proved to him that the Bible is not sufficient; that tradition is likewise necessary. But so deep-



ly imbued was he with his false doctrine, that I perceived it would require no less than a miracle to convert him.

This poor man was a renegade Catholic. I asked him why he had turned Nazarene. Two reasons, answered he, determined me to take this step: The bad conduct of Catholic priests, and the abuse of the Sacrament of Penance by the body of Catholics. "Priests," said he, "labor to amass money that they may lead easy lives; and the faithful confess their sins every year, and immediately relapse into them." I answered that he must have a very limited knowledge of the Catholic priesthood—of whom the greater number seek only the glory of God and that he was actually in the presence of Catholic priests, Missionaries, who had abandoned all worldly views, and who did not receive one cent for their ministrations. I, likewise, added that he must have known very few of the faithful who relapsed so speedily into sin—that Holy Church has many just members who lead truly religious and exemplary lives—and the Sacrament of Penance had not been instituted to facilitate relapse into sin, but to impart to the soul fortitude and abhorrence of sin. I also told him, that his pretended corrections were mere illusions; and that, if he possessed the true humility taught by our Lord to all mankind, he would return to the one true Church founded by JESUS CHRIST. Finally, I promised to pray for him, that God might grant him humility of the intellect—which is Faith; and humility of the will with obedience and submission to the precepts of Holy Church. I concluded by assuring him that not one of his false doctrines would lead him to Heaven, the only road to which is sincere humility.

I recommend this poor man to your prayers, Most Honored Father.—His conversion, as he is the head of the *Nazarenes*, would bring many other souls into the fold of JESUS CHRIST.



Recommending myself, also, to your prayers,—I am  
ever,—Very Reverend and Most Honored Father,  
Your very obedient Son,

FERDINAND MEDITS, U. P. C. M.

## SPAIN.

### AVILA.

*Letter of REV. FATHER SOLA, Priest of the Mission, to  
VERY REV. A. MILON, Secretary General.*

El Herradon (Avila), Dec. 27, 1895.

REV. AND HONORED CONFRERE:

*The grace of Our Lord be with us forever!*

It affords me much happiness to furnish you with an account of Missions which, by GOD'S grace, have been profitably given throughout our Province of Spain.

November 7th, Feast of Blessed John Gabriel Perboyre, Rev. Fathers D. Bonafonte, Sanchez, and your humble servant with a coadjutor Brother, set out for the village of Navalperal de Pinares, situate about four leagues from the capital. We were met, on the borders of the village, by the Rev. Pastor wearing the cope; he presented us the Crucifix which we kissed. The City Council accompanied him, also teachers with their pupils and a large number of the citizens. Having intoned the Litany of the Saints, we repaired to the church where the Rev. Director, after reading the Bishop's letter authorizing and commanding the Mission, opened it with a brief address.

This village containing about three hundred families, had a Mission given about eleven years ago, with small success. Most of the inhabitants are cattle-raisers who spend the greater part of the year in the open fields. Now, it is also a trading place, and boasts of a railroad.



The church was well filled from the beginning of the Mission although it is a considerable distance from the residences. The people appeared indifferent and few came to confession; after a sermon on blasphemy,—a vice, unhappily, but too common in that part of the country—and, upon the forgiveness of injuries, we gained the whole population, even the cattle-raisers and railroad employees.

One of the best fruits of the Mission was secured: many enemies were reconciled and publicly asked pardon in the church and, subsequently, in their own homes.

Of the three hundred families residing in the village of Navalperal, all went to confession. There were over nine hundred communicants: four hundred and fifty on the general Communion day, and the rest before and after, particularly, the day after the sermon on perseverance. We appointed a day for the commemoration of the dead; in the morning, a solemn Requiem Mass; and, in the evening, a sermon on the Souls in Purgatory. This sermon completed the conversion of the most rebellious to grace.

The children's procession and procession of the Blessed Sacrament, attracted a great crowd. Both were beautifully appointed. In the former, the children carried banners and sang the Holy Rosary. The several Societies marched under their respective banners and the Children of MARY carried a richly decorated statue of MARY Immaculate. During the procession of the Blessed Sacrament, priests chanted the hymns of the Office of the Blessed Sacrament and children preceding the image of the Sacred Heart, sang the invocation: "O Mary, conceived without sin etc."

Altars were prepared along the route of the procession, and on them rested the Blessed Sacrament, during the singing of a hymn.

In that village, we established the Association of the Ladies of Charity and the Conference of St. Vincent de Paul. The most respectable people, in that part of the



country, were the first to inscribe their names. We also secured many new members for the *Apostleship of Prayer*, and the *Society of the Children of Mary*. Finally, as a standing proof of the happy results of the Mission, we erected a beautiful Mission Cross, presented by the Municipal Council.

We remained at Navalperal, until the twentieth day of the same month—and amid Hosannas, vivats and canticles, left in the company of the Municipal Corps and other influential men for Hoyo de Pinares, a village situated at a distance of three leagues from the scene of our recent labors. We made the journey on horseback.

Hoyo de Pinares has a population of 2000. It has a poor reputation for morality. At the Paschal season only sixty or eighty approached the Sacraments. The zealous Pastor now in charge of the flock makes great efforts for the improvement of these souls, but it will take considerable time to renovate his Parish.

About one thousand, however, approached the tribunal of Penance a great many of that number had not been near the Sacraments since the last Mission given about eleven years previously; some not for fifteen and twenty years!

The enthusiasm with which the population bade us farewell is simply indescribable. Although no pealing of bells announced our departure, the whole village turned out, many wept, others sang Mission Canticles.

At Hoyo we established the *Association of Children of Mary, the Apostleship of Prayer, and the Company of Ladies of Charity*.

Thence, we passed December 3rd, to San Bartolomé de Pinares, a village of 1600 souls, pious externally, but for which a Mission was very necessary. We heard about nine hundred confessions. The principal fruit of this Mission was the practice of general confessions. Many approached the sacred Tribunal, for the first time, since the last Mission.



Though they hesitated at first, they came by hundreds towards the close. Beautiful processions were made throughout the village, and a special grace attended our usual prayers and ceremonies for the faithful departed. These everywhere produced the happiest effects and touched the most obstinate backsliders. Here again, we established the Company of the Ladies of Charity which was joined by the most distinguished members of society.

We remained at San Bartolomé until the 20<sup>th</sup>, when we started amid rain and snow for El Herradon, whence I now write to you. This village greatly needs instruction. The Mission is well received, and we anticipate happy results.

The following, is the general order adopted for Missions:

Upon reaching a village, the Director of the Mission-band, makes a brief exhortation in which he returns thanks to those who have accompanied the Missionary-band from their last field of labor, and encourages the present objects of his solicitude. In the evening, the opening sermon is preached, in which is explained the object of the Mission.

The day following: In the morning, the Holy Sacrifice of the Mass.—Exercises of the Mission; an instruction upon the Decalogue. In the evening, Rosary, catechetical instruction on the subject of Confession; a hymn is sung—then a sermon is preached on The Four Last Things. During the first four days, a Missionary prepares the children for their first Communion and explains the Catechism to them.

*Extraordinary Ceremonies:* Children's Communion, boys and girls. In the evening, procession; during which, the Holy Rosary is chanted.—Sermon on Blasphemy; and Act of Reparation. Then all venerate and kiss a large Crucifix. This ceremony is always very touching and excites great devotion.—Sermon on the Pardon of Injuries; after which, all ask pardon of one another.—General



Communion, High Mass, sermon, etc....In the evening, procession of the Blessed Sacrament.—Solemn office for the deceased. This ceremony is likewise, very touching, and frequently attracts those who have hitherto remained strangers to the grace of the Mission. In the evening, a sermon upon the Souls in Purgatory.

During the course of the Mission, the subjects of the sermons are: "The Four Last Things, A Sacrilegious Communion, The Prodigal Son, Devotion to MARY," etc., etc.

Outside the regular exercises of the Mission, instructions are given to the several Confraternities: Children of MARY, Sacred Heart of JESUS, etc. If these associations do not yet exist, and it is thought proper to establish them, we do so; and, if possible, the company of the Ladies of Charity and the Conference of St. Vincent de Paul.

The foregoing, is a rough sketch of the labors of Saint Vincent's Sons in Spain. I assure you, Rev. and dear Confrère, that I am well pleased with Mission work. For, although we must labor and suffer much, I rejoice, in considering the graces showered upon sinners hardened in crime, leading their hearts to repentance and to GOD's love.

Blessed a thousand times, be our Father, St. Vincent de Paul, who was an instrument in GOD's hands for the establishment of Missions among the poor country people! Help us, by your prayers, that the Lord may continue to bless our labors.

Believe me, ever, in our Lord and MARY Immaculate, Rev. and honored Confrère,

Your very devoted Servant,

QUINTIN SOLA. U. P. C. M.



# LAS PALMAS.

*Letter of* REV. A. ILLERA, *Priest of the Mission, to*  
 VERY REV. H. ARNAIZ, *Visitor of the Province of Spain.*

An account of the establishments of the Priests of the Mission and of the Works of the Daughters of Charity at Canary Islands. Continued (1).

The Daughters of Charity are scattered over the Canary Islands. They have establishments on the Islands of Teneriffe, the Great Canary, and Santa Cruz de la Palma.

Before entering into details concerning these establishments, permit me to make a preliminary remark. Many persons form a very inaccurate idea of these islands. They are ignorant of the distance that separates them, and believe the means of communication to be much easier than they are in reality.

They greatly deceive themselves. All these islands are separated from one another by arms of the sea, twenty or more leagues in length, where navigation is difficult, and steamers make the trip only once every eleven or twelve days.

St. Martin's Hospital is the first foundation made by the Sisters of Charity on the Canary Islands, at Las Palmas or Palma, on the *Grande Canaria*, or Great Canary Island. Las Palmas is the most beautiful city of this Archipelago. The streets are clean, regularly laid out and adorned with magnificent edifices. Its cathedral especially, may vie with those of Spain. The harbor imparts life and activity to the city; for, it is one of the most frequented of the archipelago and even of Europe. Two hundred steamers enter it every month. The Daughters of Charity have had charge of the hospital since the year 1830. They are twenty-five in number, and have charge besides, of a school for small children, and of another for older and more advanced girls. Each school numbers about sixty pupils, all children of the poor. At *Las Palmas*, the Sisters have charge, also, of a

(1). Annals, preceding number, p. 334.



hospital for lepers. This house has been in existence about ten years; it has struggled hard against difficulties and lack of resources. About eight Sisters are engaged there. The lepers number about fifty, and the insane, fifteen.

In the harbor of the court, about one league from Las Palmas, five Sisters have charge of a school for poor girls, and assist about eighty who, but for them, would be abandoned to ignorance and destitution. It is to be regretted that the house is far too small and is, moreover, very poor. The Sisters themselves are much straitened in their quarters and really suffer for want of room. Let us hope that the great good they do, and the greater good they might do, may, through God's mercy, inspire some generous soul to have pity on so many poor, little creatures, real objects of charity, who need assistance. Protestants contribute most to the support of this house, although they have a school of their own at the Port.

On the Island of Teneriffe, the largest and richest of all, the Daughters of Charity have a hospital at Orotava. This city is charming on account of its elegant buildings, its topographical position and its climate. It lies in the midst of a smiling valley, covered with rich vegetation. And, on the south side, rests against the famous *Pico de Teyde*, which, like the vigilant sentinel of the Happy Islands (the name under which they were anciently known), rises 12,182 feet above the level of the sea.—Its sides are covered with rich vineyards, that yield the choicest wines of those Islands; orchards that scatter around delicious perfumes, and charming country-seats almost hidden amid verdure and flowers. It is bathed on the north by the sea which is reached by an easy decline about two leagues in length which, as we have already said, is covered with country-seats, gardens and promenades to the very harbor. It is truly a remarkable valley. In the Island of Cuba and in Mexico, we have enjoyed enchanting panoramas; as for ex-



ample, the rich valley of Cordova as seen from Maltrata; but, never have we contemplated a panorama equalling in beauty, the Vale of Orotava. No stranger could be unwilling to visit that exquisite marvel of nature. Teneriffe is rendered still more desirable by its excellent climate, the mildest at the Archipelago.

The Sisters there have charge of the City Hospital. They are seven in number and have, under their care, thirty or forty patients, or destitute old people. Also, an Infant Asylum, and a school attended by about one hundred young girls of various classes of society. They do a great deal of good and are much beloved by the people; especially by the ladies. Although this establishment is not rich, it is comfortable, and better off than that of Las Palmas. English Protestants, especially numerous here in the winter season, contribute to its maintenance.

The Island of Palma is more than twenty leagues from Teneriffe, and forty from the Great Canary Island. It presents an unattractive plateau. Five Daughters of Charity have charge of the City Hospital and about fifteen patients. This house has been established about a year; its income is very small, and the Sisters have much to suffer from isolation, as communication is difficult between it and the other islands. But the Sisters effect much good in this place, not only by the care of the sick, but by the instruction they impart to poor children.

At Santa Cruz of Teneriffe, capital of the Province of the Canary Islands, the Daughters of Charity have charge of the Provincial Hospital. If we have allotted the last place, in our article, to this island, it is not because of its recent establishment since it is the second in order of foundation; but our narration called for this arrangement. Rev. Mariano Maller, whose memory is dear to the Congregation in general, and imperishable throughout the Spanish Province, came in person, to establish this Hospi-



tal: and this he did, so permanently, that it is actually one of the most flourishing institutions in the Spanish Province. Scarce has it been thirteen years in existence and, humanly speaking, it seems incredible that it should already compare favorably with the best appointed Hospitals in Europe. It is the finest building in Santa Cruz and constructed in Greco-Roman style. It has been entirely rebuilt; the one occupied by the Sisters on their arrival, was utterly destroyed by an accidental fire. It is eighty metres long by seventeen metres wide. It has two immense yards forming a beautiful garden twenty by seventeen metres, which adorn the Hospital and remove the sad aspect of an Asylum for human miseries. I quote the words of a Review in which this institution is described. "It would," says the writer, "require many pages to do justice to this sumptuous establishment, its dependencies, the order that is everywhere conspicuous; its beauty, in a word, of everything that can be remarked in this vast edifice where all is redolent of the perfume of charity.

"The spacious wards for the sick in which religion, science and humanity combine their efforts, to render endurable to the patient, hours spent on the couch of pain; the immense dormitories furnished on either side with beds for children and aged; the refectories, the culinary department, the schools, the beautiful chapel, the Foundling Asylum, the department for the insane; all, in this Hospital of *Our Lady of the Destitute*, impresses one with the charity that religion bears to the tried and the sorrowing."

This establishment enjoys the most complete Hygienic requisites: it is two stories high, of sufficient altitude and is situated beyond the city limits in the purest and healthiest atmosphere near the sea that wafts its invigorating breezes through the three hundred and sixty-one windows and the one hundred and sixty-four doors of this splendid edifice. The thermometer, as a rule, varies



from ten to twenty-eight degrees centigrade, and thanks to careful, intelligent ventilation, the external and inside temperature correspond. A magnificent gallery four metres in width passes around the interior of this building and connects it with the court-yards. Finally, a magnificent garden on one side of the Hospital, affords all the inmates a most refreshing and agreeable promenade.

The building is divided into two sections: The Civil and the Charity Hospital.

This Hospital, one of the finest in Spain, owes its prosperity and development to the devotedness and intelligence of the Inspectors; particularly of Mr. La Rosa, the present Superintendent; likewise to the zeal of Father Mora, chaplain of the institution, who has always been its benefactor; and to the Society of the Ladies of Charity who exert themselves to raise means for it during seasons of the greatest pressure. This flourishing condition, is also due, in a great measure, to the never-to-be-forgotten Sister Elizabeth Arraiz, who held the position of Sister Servant of the Hospital from 1883 to January 31st, 1894, the day upon which God called her to a heavenly reward for her fervent charity to the poor sick. A few days after her death, a daily paper thus referred to the dear departed: "A woman of fine administrative ability, she raised this first benevolent institution of the Province, to a high degree of perfection. Her countenance portrayed her purity and nobility of soul and won for her, at first sight, universal sympathy and respect. Her humble garb could not disguise her dignity and majesty. The Ladies of Charity dearly loved Sister Elizabeth, upon whose counsels they implicitly relied. She was loved and respected by the Medical Faculty of the Hospital; and the Inspectors have eagerly testified to her admirable administrative qualities. The Company of the Daughters of Charity has lost one of its most influential members; the establishment, a model Sister Superior, and



the world at large, a soul filled with divine charity.”

The present Sister Superior the estimable Sister Soret, and her companions apply with indefatigable zeal and union of hearts, to the practice of charity to the poor and sick,—the end of their holy vocation. They are nineteen in number:—fifteen are engaged at the Hospital and the other four in a school conducted by them in the city. The number of Sisters at the Hospital, is scarce sufficient when we consider the variety and multiplicity of their works: An Asylum for the Insane, a Foundling Asylum, a Charity Hospital for aged men and women, Orphanages for boys and girls; a Hospital for adult patients of both sexes, a Dispensary; to which we may add the heavy responsibility that devolves upon the Sisters, being themselves, the managers.

The School in which four of the Hospital Sisters are engaged, is very well appointed. It provides instruction to eighty small children and, in the higher classes there are about sixty young ladies, of high rank, ranging in age, from nine to fifteen years. The public is well satisfied with the School. Last year at the Exposition held at the Capital—a gold medal was awarded to the Sisters’ pupils—for the excellence of their work.

April 28th, Feast of the Good Shepherd, a day of sweet memory to St. Vincent’s double family, I had the pleasure of assisting at one of those touching scenes that can be more easily imagined than described. The joyous chimes of the bells, throughout the Capital, gave notice that it was the day appointed for the Paschal Communion of the sick. Our Lord JESUS CHRIST issued from the Parish church and was carried under a rich canopy by the Rev. Arch-priest, accompanied by a large number of the clergy, several confraternities, and a military band playing the Royal March. The procession halted at the gate of



the Hospital, where the President, the Inspectors and the Administrative Board of the Hospital, the Alcaid, the Deputies of the Parish, the Ladies of Charity and other invited guests, each bearing a lighted taper, met the Blessed Sacrament. The cortège directed their steps to the wards of the sick, where the Holy Communion was given to the suffering and infirm who were so happy to derive from that heavenly food the fortitude and patience they so much needed. Throughout that day, the hospital was open to visitors, and the thousands who availed themselves of the privilege withdrew, perfectly satisfied, not only with the exterior decorations used for the occasion, but with the order, neatness, and perfect organization every where visible.

Since my sojourn at Santa Cruz, I have had the pleasure of assisting at several religious ceremonies; all of which have afforded me, great edification.

The 22nd, of last April, solemn service was celebrated in the Parish church, for the repose of the souls of the brave mariners who perished in the wreck of the *Reina Regente*. This vessel, one of the finest in the Spanish Navy, had foundered but a few weeks previously opposite the Canary Islands. The whole city was plunged in mourning. The Captain General and all the authorities were present at the Pontifical Mass celebrated by the Rt. Rev. Bishop. The ceremony was full of pathos.

May 3rd, Feast of the Finding of the Holy Cross by St. Helena, mother of Constantine the Great, is celebrated at the Capital by splendid Feasts, commemorative of the erection on the Island, of the glorious wood of the Cross. This year, we participated in them; and they were, in every respect, truly magnificent. The discourse by Rev. Father Mora referred to the immense benefits bestowed upon the world in general, and in particular, on the Archipelago of the Canary Islands, through the Cross. All the civil and military authorities were present. On the morn-



ing of the second day, Mass was celebrated, in the open air, on the very spot upon which the Conquerors celebrated the first Mass on those Islands. The entire garrison assisted at the Holy Sacrifice. In the evening, the solemn procession of the Holy Cross took place. The Cross was splendidly ornamented and covered with richly wrought silver. That same day, at noon, we witnessed another touching scene enacted in the vast corridors of the Hospital; it was a Banquet for the poor, most of whom were strangers in the city. Ladies, young and old, of highest rank, vied with one another in waiting upon them. Many shed tears at a scene so novel, yet, sublime in its simplicity; particularly when a number of young ladies seated themselves near a poor, blind man, cut his food, and rendered him a thousand little services. A general distribution was made of wine and, also, to the men, of tobacco. Musicians, rehearsing their choicest selections, enhanced by sweetest melodies the charms of this Banquet of Charity—which all the authorities and a vast concourse of people honored with their presence.

I must conclude, for imperceptibly, I fear, I have abused your patience. But, if the details in which I have indulged, give you one half the edification they afforded me, on witnessing the apostolic labors and works of Charity which the children of St. Vincent perform on these Islands, I shall consider the moments consecrated to this letter, as well employed.

Believe me, ever in the Sacred Hearts of JESUS and MARY,

Rev., honored Confrère,

Your very humble and obedient servant,

ANTHONY ILLERA, U. P. C. M.



## ITALY.

### PROVINCE OF NAPLES.

In the Consistory of June 25, 1896, His Holiness, Leo XIII, promoted Rev. Raphael de Martinis, Priest of the Congregation of the Mission, to the Episcopal dignity, and conferred upon him the title of Archbishop of Laodicea. The consecration of Mgr. de Martinis took place, some days after, with great solemnity, in the establishment of the Priests of the Mission on the street *de Vergini*, Naples. His Eminence Cardinal di Rende, Archbishop of Benevento, conferred upon him the episcopal consecration. The new prelate, with filial attention, begged, on the eve of his consecration, the blessing of the Very Rev. Superior General, who hastened to send it to him with his best wishes.

The Sovereign Pontiff desired, in conferring upon Rev. Father de Martinis the Achiepiscopal dignity, to recognize and reward the merits of this learned priest. His popular works on Religious Polemics bear witness to his talents and zeal. The great work, which still engages his attention, the *Bullary of the Sacred Congregation of the Propaganda*, is a magnificent monument of erudition, and a real service rendered to the Catholic Church.

## TURKEY.

### MONASTIR.

*Letter of* REV. C. HYPERT, *Priest of the Mission, to* VERY  
REV. A. FIAT, *Superior General.*

Monastir, July 28, 1896.

MOST HONORED FATHER,

*Your blessing, if you please!*

To-day, we concluded our annual Retreat. We shall always remember it; for, on the afternoon of the second day,



our house was struck by lightning. The electric fluid descended through a chimney into our dear Brother Hervaud's room, just as he opened the door; he experienced no shock, but the current passed through our refectory, making a breach in the wall. Had it occurred a few minutes sooner, we must all have suffered. The lightning from our house rebounded to the street, at ten or twelve metres' distance from your humble servant: I felt a slight shock, but sustained no injury.

As soon as I realized the danger I had escaped, I placed a lighted candle on the Altar, in thanksgiving to our heavenly Mother.

Most Honored Father; help me to thank our merciful GOD for shielding us from a great misfortune.

I have been anxious, Most Honored Father, to write and reassure you concerning our condition. Journals are full of reports, more or less reliable, about the troubles in Macedonia.

We are undisturbed at Monastir, despite the assassinations committed at a very short distance from the city. But there is trouble all along the frontiers of Macedonia. The Turkish government is sending many troops in that direction. At the present time, we cannot forecast the issue of these disturbances; but there is something in the very air, that tells of the abnormal state of affairs. We, Children of St. Vincent, can but trust to divine Providence, mindful that God has a special care of those who make the vow of obedience.

All the members of our little family unite with me in asking your blessing.

Accept, Most Honored Father, the respectful sentiments of

Your very obedient Son,

C. HYPERT. U. P. C. M.

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## ASIA.

## CHINA.

### OUR MISSIONS IN CHINA.

Under the above title, a correspondent of a French Journal, has written the impressions left upon him by visiting Catholic Establishments in China. We cite some general considerations, and the remarks he has made upon the works of Missionaries and of the Daughters of Charity.

It were impossible to describe here, the somewhat complicated organization and the duties of these Missions. The entire Journal would not suffice for the communication, and our readers would not all be, alike, interested. But a traveller, who has met and known many of our Missionaries in China, may be permitted to describe the impressions left upon him by his long interviews with them, and relate, as they appear to him, the merit and greatness of their general work, amid the unspeakable difficulties and trials of their incomparable Apostolate.

I can say all I wish, as I speak in general. I would incur risks, by mentioning revered names, which my pen would fain trace, and awakening the scruples of some Rev. Fathers,—and I would be certain of wounding the humility of all.

Let it suffice, therefore, to express at the present moment, the feelings of veneration, gratitude and affection, that have been awakened in my heart, by my relations with these excellent men, during my eight months' sojourn in China.

Excellent they all are; models of self-abnegation; but, at the same time, how affable and kind!

"I have frequently met at the *Residences*, which are, at once, centres of direction and asylums for the sick, convalescent Fathers, constrained by the excessive fatigues of their ministry to avail themselves of a few weeks' repose,



and I have been amazed at the evenness of temper, the meekness, the unalterable good nature, as well as the fortitude that enables them to accept, without a complaint or regret, the privation of three objects, dearest to the heart of man: Mother, Home and Country.

"Do not be surprised," they invariably answered, when I expressed my astonishment. "It is the grace of our vocation. We are not unhappy. The day GOD called us hither, He knew well what He was doing."

What else indeed, save a divine vocation, could decide a man to abandon, without hope of return, family, friends, his native clime, to seek, at a distance of five thousand leagues, wretched Chinese peasantry, opposed to our morals, our customs, our belief; opposed to our race, through the teaching of their literati and their Mandarins! Averse to all spiritual teachings, by the hereditary practice of gross polytheism, obscure and puerile, whose principal characteristics, the most expert Chinese scholars have been unable to define!

The seed sown upon the barren rock, is not less promising. Nevertheless, Missionaries daily undertake the ungrateful task. Many, very young, having first to learn the idiom of the country, the characters of the language, are frequently sent, alone, into an unexplored region, where not a single Catholic family is to be found, to offer them a halting place, or the poorest food.

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Is there a man, in the vicinity of La Madeleine, or of the Arch of Triumph, gifted with sufficient fortitude, patience, and resignation, to confront the terrors of isolation, the inclemencies of the seasons, sleepless nights on a bricked floor, half suffocated by the exhalations of a stove without a flue; no nourishment but repugnant, abominable and insufficient food; shielded from the dampness merely by an old mat; and windows, fashioned in oiled paper."



It is to enjoy comforts of this description, that the new Apostle travels for months, in a rough cart or, on the back of a mule—going from village to village, catechizing daily; transforming a mean hovel into a temporary chapel; arguing with the freethinkers of the locality, preaching in all places, under all circumstances. Then, when a small Christian settlement has been established, celebrating the Divine Office, administering the Sacraments, carrying consolation and alms still further.

It is an open secret, that charity is the most powerful motor in Catholic propagandism. I mean that charity, that discreetly provides a relief to great physical and moral evils;—And which, whilst saving the body, gains the heart, by the touching exercise of Christian zeal.

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The Apostolic fervor of St. Francis Xavier, and the boundless charity of St. Vincent de Paul, survive in their successors.—This no one can deny. Not a year passes without adding the name of some Missionary to the long list of glorious martyrs; such as Mgr. de Mauricastre, Mgr. de Tabraca, of Blessed Perboyre, of the Venerable Francis Regis Clet, of M. Chapdelaine, and those admirable Daughters of Charity massacred at Tien-tsin in 1870, with two Missionaries, the Consul of France and the guests of the latter.

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What are the results of so many efforts and sacrifices?

Certain facts are necessary to justify a conclusion. China contains something over six hundred thousand Catholics, and about six hundred Missionaries. We may, therefore, infer that one thousand conversions are attributable to one Missionary. In view of the four hundred millions of men that people this vast Empire, these figures are not high. But should we not take into account, persecutions, violent interruptions to Missionary works, severe ordinances, and



the comparatively short period of these Apostolic labors?

“One hundred years ago, scarce a vestige survived of the magnificent work accomplished by the Jesuit Fathers, in the seventeenth century. It was particularly about the year 1840, that Evangelical labors were resumed. And, since the treaties of Tien-tsin (1858—1860), they have extended freely.

Since that epoch, Missionary works have not ceased to develop: very slowly, it is true, but regularly and continuously.

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\* \* \*

The three principal Congregations that attend to the missions in China, are: the Foreign Missions, of Paris, the Society of JESUS, the Priests of the Mission, or Lazarists; these last, together with the Sisters of Charity, were founded by St. Vincent de Paul.

Then follow the Franciscans, the Dominicans and the Belgian Missionaries, whose influence is rapidly extending throughout Mongolia.

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What traveller to the Extreme East, has failed to visit those vast buildings of the Pe-tang, (Church of the North), which entertain, at Peking, so many interesting works, founded by the Priests of the Mission, and maintained by them, with the aid of the Daughters of Charity, so admirable in their simplicity and devotedness!”

Ah! white Cornettes! what joy for a Frenchman to meet you, so far from the dear Mother-House on the *Rue du Bac*, whence you depart, but to convey to the afflicted, the suffering, the infirm, of every race and country, the aid of your inexhaustible charity! Your mercy shall redeem many iniquities! and, I would desire, ere I conclude, to enlist in favor of your works, the benefits of the rich ones of the world who may read these lines.

Had they been permitted to witness all the good you did



at Tien-tsin, during the last war, they could find no words to praise your charity; nor gold sufficient to perpetuate it!

The seven Daughters of Charity, who direct the French Hospital, have realized the prodigy of continuing, without one day's interruption, the care of European patients, Staff-officers and crews of five gun-boats, employees without means, etc., and giving their services, as usual, to the Chinese on the reservations; welcoming the wretched refugees, whom terror and want, were driving out of the Capital of China; offering, besides, an Asylum to the wounded and maimed retreating from Peking, and unable to get beyond Tien-tsin."

Inexpressible miseries found a refuge among them. Horrible, gangrenous sores, that the most callous could not bear to look upon! Yet, these repulsive patients were *not* repulsed. All received care and assistance. Not once, did the wards of that small Hospital lose the neat and orderly appearance that challenged the admiration of visitors. These holy women directed every thing, sufficed for every thing: overtaxed and emaciated they were, in truth, but always courageous. And, when their meagre purse was exhausted, they incurred a few debts, relying upon happier days to come, whilst awaiting assistance from their Mother country.

It is impossible to enumerate here, all the miracles of charity to which I was eye-witness. Would that I could interest my fellow countrymen in favor of these humble Sisters, whose acquaintance I first formed many years ago, at St. Cyr's Infirmary: whom I since have had reason to admire, wherever I meet them; and, whom I shall forever venerate.—Ch. B.

Peking, February, 1896.



## EAST KIANG-SI.

*Letter from REV. F. DAUVERCHAIN, Priest of the Mission, to Sister N., Daughter of Charity, at Paris.*

Yao-tcheou, May 20, 1896.

VERY DEAR AND VENERATED SISTER:

*The grace of our Lord be with us forever!*

To-day, I desire to tell you of a new blessing of the Sacred Heart, and of Our Immaculate Mother. What can it be? Well! to-day, our Sisters will open the Leper Hospital of *the Miraculous Medal!* Do not exclaim against it!

Our Lord had a special love for the poor lepers, without a doubt, He Himself, assumed the leprosy of our sins, and healed it with His precious Blood. The remembrance of our divine Saviour, suffices to excite the zeal of our Sisters; but the sight of those unfortunate beings is another stimulus to charity. Our Sisters came to us, December 9, 1895, under the auspices of the Immaculate Conception. Sister Visitatrix, who was not permitted by circumstances, to conduct the Colony hither, was replaced by good Sister Dargouges. This pious Sister, before setting out again for Shanghai, had a heavenly inspiration. She desired to visit some lepers maintained by public charity, at the distance of two or three minutes' walk from our Sisters' establishment; but, on a tract of land devoid of other population.

GOD blessed this visit. Some days later, a Christian leper, who lives at a distance of three or four leagues, had himself conveyed to the Sisters' House. He had expected them so long, and considered himself so great an object of pity, that he entertained no doubt of his admittance by "those Sisters who perform so many good works!" Sad illusion! To facilitate his access to the Sacraments, we would willingly have permitted him to remain, a few days. But,



a patient, occupying the same ward, left suddenly; annoyed, no doubt, by the thought of his new neighbor. The poor leper had to be dismissed with a small alms.

His courage brought him back.—A second time, prudence silenced charity. But Providence would not disappoint his confidence. Our good Sister Visitatrix, upon being informed of the fact, willingly authorized our Sisters to open a small hospital for lepers. She herself paid for the maintenance of the poor leper who had been twice dismissed.

Mgr. the Vicar Apostolic, authorized us to purchase a small Chinese-dwelling, separated from the Sisters' establishment, and large enough to accommodate the first few patients. The contract has just been signed, the premises will soon be vacated; and, we hope that early in June, Our Lord will vouchsafe to bless and offer to His Immaculate Mother "*the Leper Hospital of the Miraculous Medal.*"

The beginning will be small; but, it will extend rapidly enough. A great many lepers in our vicinity, are waiting for their admission. The Confrère who has charge of the principal district in this Vicariate, about four days' journey hence, has already written to us about several interesting subjects. He represents them as being quite advanced and solicits the immediate admittance of a deaf-mute Christian, whose toes are eaten by leprosy. His adoptive parents are dead, and there being no one to take care of him, his destitution is extreme.

From another district, also, the capital of the same province, the Confrère entrusted with that difficult post, mentions a leprous catechumen. Each district will furnish its own contingent and the work will prove a very edifying charity. For the present, we cannot think of receiving any but male patients. Perhaps, Providence will require more; but we must beware of difficulties. A catechumen, a



girl ten or twelve years of age, desires to come to us, in order to study; but it is impossible to admit her. A young woman, in the city, attacked with leprosy, has already visited our Sisters in the establishment; she covers her head with a veil. Her malady spreads rapidly, and is frightful to look at.

GOD will speak in His own good time. We must think of securing necessary resources; in those two words, we include heavenly blessings. Sister Visitatrix, who so heartily encourages our first foundation, has given us the first approval. I have since written to Our Most Honored Father and Mother, hoping that they too, will approve and bless it. If, after a while, it would not be considered too presumptuous, I would desire Monseigneur to solicit the blessing of Our Holy Father, the Pope.

If our good GOD will thus heap blessings on our dear "Leprosy Hospital of the Miraculous Medal," I am confident that material aid will not be wanting. But, "GOD helps those who help themselves!"

We possess great facilities for doing good, in this place. We are far removed from the seaport, where the people are bad, even malicious. We have to deal with persons who, despite their paganism, are in good faith, and who look upon our Sisters as old acquaintances. Almost every day, a hundred and twenty or thirty present themselves at the Dispensary. Frequently, a grateful patient will bring an offering of eggs, or chickens, or tea. The Sisters, within the last few days, have been visiting the poor, and they have been astonished at the sympathy and confidence that met them everywhere. Their works of charity, visible to all, must have an effect upon the people. A few years hence, there will be a wonderful increase in the number of Christians. This winter, I had the consolation of baptizing about thirty adults. With the aid of our Sisters, I would not be surprised if a hundred were baptized every year.



The following is what we shall annually require for one foundation in the Leper Hospital.

On account of the changes in currency which favor us, at the present time, a thousand francs will suffice for one foundation, I think. One hundred francs, for one year's complete maintenance, or fifty francs for board alone.—Beg the Holy Spirit to breathe His love and charity into some generous souls.

I Recommend our dear works to the prayers and holy Communion of your pious companions; accept the sincere respect of

Your very humble Servant,

F. DAUVERCHAIN, U. P. C. M.

*Letter of MGR. CASIMIR VIC, Vicar Apostolic, to REV. A. MILON, Secretary General.*

Yao-tcheon, April 25, 1896.

REV. AND DEAR CONFRERE:

*The grace of Our Lord be with us forever!*

Our good Confrère, Father Joseph You, has breathed his last. He was carried off very rapidly by hemorrhage of the brain. He had, however, been prepared for the final summons, by several years of rest and a regular life at the *Residence*. For more than a year, he was confined to his room, and for many months, has been rarely able to offer the Holy Sacrifice even then, by a great effort. The Confrères remarked his assiduity in daily making, in private, the Month of St. Joseph. This was his immediate preparation for death. He appeared before the Supreme tribunal on the morning of April first.

Father You was the last survivor of that band of young Levites formed at the Seminary of Macao; whose fervor



edified our blessed Confrère Perboyre, on his arrival from Europe. At Macao, our French Confrères trained the Lazarists, who rendered great services to religion. Our Portuguese Confrères there trained secular priests, and these latter being frequently isolated and left to themselves, did not always give the consolation and edification expected of them. Our native priests were a great help amid the horrors of persecution and civil war. Our small number of European Confrères, scattered over wide tracts of country, were engaged in sustaining Christian settlements, and in providing for the organization of Vicariates, erected since 1838.

Father You arrived at Macao about the year 1832; some months after the decease of Father Lamiot. He was permitted by Father Torrette to commence the exercises of the Intern Seminary, September 10, 1835, during the stay of Rev. J. Gabriel Perboyre, who presided over the walks of the seminarians; and was requested, I believe, to give them some Conferences. Our Blessed Confrère left ineffaceable traces of his sojourn in that place.

The Chinese, naturally phlegmatic, and, owing to their Pagan education, generally indulgent to self and severe to others, formed their opinion of him and proclaimed his sanctity, before they heard of his martyrdom. Father You had always entertained a great veneration for him:—and, no one more than he, rejoiced in the glory of our Confrère.

Father You was naturally eloquent, which was evident even in his Latin letters. His aptitude, presence of mind and uprightness were of great service to him on many occasions, when he successfully pleaded the cause of Christians. The triumph he gained, over thirty years ago, is not yet forgotten, nor the humiliations, he visited upon a mandarin, by refuting his gratuitous calumnies of the Christian cause. More than once, it must be acknowledged he went beyond the limits of prudence. But, in the



dawn of newly acquired liberty, it seemed allowable, to convict of ignorance, or malice, those mandarins who had exercised so many tortures and practised extortions so great, on our poor Christians. His boldness, however, is scarcely imitable, particularly in China, where revenge is so heavily visited upon the innocent.

This Confrère was also quite an adept in architecture: and Mgr. Bray wisely utilized his talent. He began by constructing, at the expense of the Christians, especially of his eldest brother, a wealthy Tea-merchant, a fine church at Kiou-Tou, his native village. Then he built successively about ten chapels; the largest and best built, we have in East Kiang-Si. At Tche-Kiang, or at Kiang-Si, he built about thirty chapels, or oratories.

I cannot pass over, in silence, many other qualities, far more precious. Of a frank and loyal nature, he never disguised his opinions, but manifested them, sometimes, not only without dissimulation, but even with impetuosity. He was easily forgiven; because, he never pardoned himself, and he harbored malice against no one. Among all our priests, he chiefly conciliated the esteem and affection of the Europeans. He easily adapted himself to European ways, whose utility he recognized, accommodating himself particularly, to our French ideas. He possessed something of that firm and vigorous character which our Confrères at Macao, had the gift of imparting, and he was of opinion that, even in China, aspirants to the priesthood should, as much as possible, withdraw from the society of their kindred, that they may be early inured by daily sacrifices, to detachment and disinterestedness.

Finally, I can testify to his attachment to the Congregation of the Mission.—Whenever an opportunity presented, he did not hesitate to persuade young seminarians to seek admission into it. In this respect, indeed, he deviated from the discreet reserve inculcated by our Holy Founder;



who advises us to avoid any attempt to entice subjects into our own Company. I had many opportunities of verifying that the deference and submission of Father You were all that Superiors could desire. On one point, this good Father was a child of Adam, and of his native village, whose inhabitants have the reputation of being tenacious of their own peculiar views of men and things; and they take no trouble to hide it. Throughout that part of the country, his native village is facetiously qualified as *Kiou-Tou-Koue*, the Kingdom of Kiou-Tou. .

This did not, however, prove prejudicial to the obedience and respect of Father You, to authority. After GOD, it was chiefly to his example and that of our incomparable Father Anot, that we owe the good understanding that existed among the laborers of our Vicariate. These two Missionaries who, for nearly fifty years, stood side by side, were not separated in death. Their remains repose beside each other in the cemetery of FouTcheou, awaiting the glorious Resurrection.

Some months previously, the eldest brother of Father You, well known under the name of Niou-Chou, died at Kiou-Tou. He deserves particular mention as a benefactor of our missions. In his youth, he, for several years, served the Priests of the Mission in quality of attendant and courier. In this way, he became acquainted with the important harbors of Canton, Ning-po, etc., which, in a few years, became European trading-posts. He then undertook the Tea-trade which, from the first, proved very lucrative. His bold, intelligent business tact, at once gained him the confidence of both European and native Merchants. He realized over 100,000 francs, annually. This, is considered an immense sum by a Chinaman. As an almost inevitable consequence, abundance of lucre rendered him, for a time, oblivious of his religious duties. But he



was always upright and generous. He contributed twenty thousand francs of his own money, towards building the church of Kiou-Tou. Our Confrères never had recourse to him, in their necessities, without experiencing his liberality; and God granted that noble-hearted man the grace of satisfying for his shortcomings before his death. The last twenty years of his life were spent in the most exact and edifying manner. According to the testimony of Father Tamet who assisted him in his last moments, he died a very holy death.

I remain, in Our Lord and His Immaculate Mother,  
Rev. and very dear Confrère,

Your truly devoted,

✠ CASIMIR VIC, C. M., VICAR APOSTOLIC.

## PERSIA.

Mgr. Francis Lesne, appointed Archbishop of Philippopolis, and named by Brief of May 16, 1896, Apostolic Delegate of Persia, received Episcopal consecration at Paris, in the church of our Mother-House, June 28th, from the hands of His Eminence Cardinal Richard, Archbishop of Paris. His Excellency, Mr. Nazare Aga, French Ambassador to Persia, was present at the ceremony.

*Letter from REV. A. MALAVAL, Priest of the Mission,  
to MGR. LESNE, Apostolic Delegate.*

Ourmiah, June 20, 1896.

MY LORD,

A disastrous inundation has brought ruin to our people. Although the Mussulmans suffered more severely from the scourge, the distress of the Christians is much greater, by reason of their extreme poverty.

On May 24th, below the village of Marbichou, upon the Turkish frontier, suddenly a mountain rifted, and immediately a small lateral portion slipping into the river which



flows at the base, completely blocked its course. On the following day, the remnant of the detached mass, formidable in size, fell also; and, sliding down until it reached the new embankment, added incalculably to its dimensions. The mountain was cleft to a depth of fifteen hundred, over a base of three hundred metres; this huge pile, composed of earth and rocks, formed itself into a dike over one hundred metres in height, notwithstanding the fact, that an immense portion had been borne away by the waters; for, the river reaches a level of two metres, over an extent of several kilometres. Hence you may have an idea of the quantity of water accumulated in this newly-formed reservoir, at a season too, when the snow melts rapidly.

Many persons from the villages of Marbichou and Mavana set out to bring the report of the first falling of the mountain, when suddenly, they felt the ground under their feet give way; scarce allowing them time for flight, it slid down into the river. At the same instant, they beheld a gigantic column of water rise and, precipitating itself above the embankment, uproot trees, tearing away mills and bridges and, over an immense tract of country, destroying vineyards and cultivated fields. During eight consecutive days, the waters continued to increase. The inhabitants vainly strove to open a passage on one side of the dike; after several hours of labor, the waters burst through the partly-made outlet, which they greatly enlarged.

The following is the account given by the people of the villages of Djanizan and of Nazi, situate about four hours' journey below the dike: On Sunday, May 17th, about 1 p. m., we heard a dull sound like the rumbling of thunder, issuing from the side of the mountain. We understood that the embankment of the river had been overthrown. Cries of distress, reaching us from the village, confirmed our fears. We, likewise, with our household, fled towards the upper section. The waters rushed into the plain like



waves swollen by a furious tempest. This liquid hurricane swept away rocks, trees, and all it met with, on its avenging passage. Providentially, the tornado had burst forth during the day, for, had it occurred at night, it must have proved more disastrous.—Imagine the condition of these poor victims of the inundation, barely escaping death, whilst witnessing the wreck of all their hopes for the present year. Up to this date, only a few bodies have been found; until the waters recede we shall not be able to reckon the number of our dead; for, in such instances, as you are aware, time alone reveals the extent of misfortune.

The majority of those who have felt the effects of the scourge, are farmers; they will be straitened on every side. In their extremity, many repair to Russia, some to procure work, others to beg; but their families are left in the village, often in want of the necessities of life. More than ever, this year, the poor will apply to us for help; how shall we be able to refuse them the little they ask? The past winter was very hard on many, but what will become of these families in the greater severity of the next?

Deign to accept, My Lord, the assurance of my sentiments of respect and devotedness, in Our Lord and His Immaculate Mother,

MALAVAI, I. S. C. M.

## SYRIA.

*Letter from* REV. J. SCHREIBER, *Priest of the Mission, to*  
VERY REV. A. FIAT, *Superior General.*

Mother-House, Paris, Nov. 1, 1895.

MOST HONORED FATHER,

*Your blessing, if you please!*

Here I am, returned from my long pilgrimage to the Holy Land, availing myself of the leisure afforded by



my sojourn at the Mother-House, to furnish you with an account of my journey and its results.

I sailed from Brindisi, October 2nd, feast of the Guardian Angels, happy in the coincidence which recalled to mind that on the same date, in 1878, I left Paris, with the first Sisters for the Mission of Abyssinia, so cruelly torn from our affection a few months ago; and which was the more dear to our hearts, because of the painful sacrifices it had cost us. Has this child of our sorrow been wrested from us forever?

The Holy Angels who brought me safe and sound from Ethiopia, also presided over this journey to the Holy Land. On October 7th, after a prosperous voyage, we arrived at Alexandria, where I had hoped to embrace my Abyssinian companions-in-arms, Fathers Picard and Barthez. Alas! grief had broken the heart of the latter! His mortal remains had just been interred; and I was obliged to speak words of encouragement to Father Picard, who still feels keenly the loss of this field of labor, where he spent himself, if I am not mistaken, for thirty years. I had the pleasure of meeting again, one of the first Sisters who had made the voyage with me, and who, because of the skill she had acquired in Syria, was the teacher of her companions in the art so necessary in this land,—mounting a horse. After a delay of three days, rendered delightful by the amiable attentions of my Confrères, I journeyed on and, finally, on October 10th, arrived at Jaffa. One of our subdeacons of Jerusalem, good Brother Klinkenberg met me and, after a safe passage in a barque, over the rocks which seem to barricade the entrance to all strangers and which, when the sea is not perfectly calm, cause passengers to dread landing at this point, our feet pressed the soil of the Holy Land; you may imagine with what sentiments of joy, gratitude, and veneration; and this, notwithstanding



the profane tumult into which one is ushered here, as in all the ports of the East! Halting in this city a few hours, gave us opportunity to offer the Holy Sacrifice in the church of the Franciscan Fathers, and to visit the house in which St. Peter had his celebrated vision; we took the 3 p. m. train, and at 6 o'clock, reached our destination. We are at Jerusalem, and whilst crossing from the station to the German Hospice, where our Confrères have been since 1890, we can distinguish in the gleam of the twilight, the outlines of the walls of Sion's citadel. One small kilometre thence is the house of our Confrères, quite near the famous Upper Pool *in agro fullonis* where the Prophet announced to King Achaz and to the people, the blessed news: *Ecce Virgo concipiet*. You may believe that our good Father Schmidt, noted throughout Jerusalem, as well for his knowledge of the oriental languages, as for his superb beard, received me with open arms, and the salutation which I had learned on the way: *messik bilchaire ya abou dacken* (a blessing on your evening, O bearded Father), must have been the sweetest music to his ear.

Allow me, before pursuing my narration, to insert a description of the stations of the "Society of German Catholics of the Holy Land," in whose service our Confrères are engaged. 1. *Jerusalem*.—Hospice for German Pilgrims. Like all great European nations, Catholic Germany has, for a decade of years, possessed a Hospice to which is annexed a school for Arabian girls, directed by the Sisters of St. Charles, under the authority of the Director of the Hospice. These Sisters,—whose dwelling is however entirely separated from the Hospice, and which will be further removed, as soon as they secure the land to build—preside over the kitchen, and care for the sick when there are any; their school, thanks to the earnest direction of Father Schmidt, has the reputation of being one of the best in Jerusalem.—On Sundays and festivals, the Catholics of



the neighborhood assemble in the small chapel of the Hospice, to assist at Mass and hear an instruction alternately in Arab and German. Behold, for the present, with the material administration, Father Schmidt's occupation. Should this state of affairs continue, it would really be doubtful whether the Missionaries ought to remain there: but, to say nothing of the other stations which the Society desires to gradually place under our direction, the land about the Hospice is being rapidly transformed into a large faubourg, giving promise to the Missionaries [of a more extended field of labor. Nor should we pass over the facility existing for those among our young men who might be called to the study of the oriental languages, to pursue, at the Patriarchate, the Course so advantageously offered; and also, to assist the Director of the Hospice, especially during the vacations, when the pilgrimages usually take place.

2. *Koubebes*.—According to the traditions of the Franciscans, this is the ancient Emmaüs; it is true that the Trappists cultivate another section of land, on the route to Jaffa, and that many wish to locate the Emmaüs of the Gospel in its neighborhood. Whatever may be the result of this controversy, the Society has acquired there a large ground-plot which is being planted by a farmer, and which offers good prospects for the future, if a boy's school could be established there. A German Protestant has organized a work of this kind, and has collected, from one hundred and twenty, to one hundred and fifty boys, perhaps over this number; the deaconesses, likewise teach one hundred girls: all these pupils are Arabs. Our Missionaries could found an agricultural school, as the Protestants have done so successfully; they would thus secure the occasion of giving a Catholic education to a goodly number of young Arabs.

3. *Tab' gha*.—This is the name of the section in which may be found the German Hospice, on the shores of Lake



Tiberias. Tab' gha, a corruption of a Greek word signifying (the seven fountains), is, according to established tradition, the place of the multiplication of the five loaves, mentioned in the Gospel of St. John, VI.—The Society owns there an extensive piece of land, and had the intention of founding a German Colony, similar to those of the Protestants which flourished at Jaffa, at Jerusalem, and at Caïfa (rather Haïffa), at the foot of Mt. Carmel. But this idea appeared impracticable on account of the climate, which is hostile to every European who has not sojourned for some months in the mountains, for instance, at Saphet, a city about three leagues distant.

This property is admirably administered, by an excellent priest from Luxembourg,

Not far thence, is a Greek schismatic village which evinces a great desire to be united to the Catholic Church; the above-mentioned priest is already happily at work, gaining over true Catholic converts from this village.

4. *Caïfa* (Haïffa), at the base of Mt. Carmel, is the fourth station of the Society. Besides the Hospice for pilgrims, there is, as at Jerusalem, a house of Sisters of St. Charles who control the housekeeping of the institution, caring for the sick of this section and vicinity; a number being daily attracted to their Dispensary. The secular priest who held this post died recently. The Protestant colonists of this section styled: "Templars," belong to no particular sect. So prosperous are their temporal affairs that, like their co-religionists at Jaffa and at Jerusalem, they live in the midst of a little terrestrial paradise, which is the admiration of every one. But with regard to Religion, they are in many respects, very far advanced in Rationalistic ideas, so that they no longer believe in Baptism for children. The priest just deceased, at intervals, gave them instructions, to which they listened attentively; and it is not rash to presume that a holy and intelligent Mis-



sionary might succeed in winning over these erring minds.

To resume my narration,—having first made acquaintance with the Hospice which, although not luxurious, possesses every needed convenience, I visited the Daughters of Charity, about one kilometre distant. Good Sister Sion, having sufficiently recovered from her spell of sickness contracted by over-exertion, necessitated by the supervision of their Works, would herself conduct me. I admired the solidity and practical arrangement of this magnificent institution, whilst I thanked GOD for the prosperity of all the Works therein established: Home for old men, Hospital, House of Incurables, Asylum for the blind, Orphanage for boys and girls, Dispensary, etc. This last may be compared to the Pool of Bethesda: *Ubi jacebat multitudo languentium expectantium aquæ motum*; from four hundred, to six hundred, diseased persons from Jerusalem and the vicinity, come every morning, from half-past six to eleven, to the ward; waiting that, at the beneficent hand of Sister Josephine and her companions, they may find their cure or, at least, relief in their infirmities. Most Honored Father, thus do your Daughters labor at Jerusalem; therefore they enjoy the confidence of the entire population, the authorities included. Of course, you have already been informed of all these matters.

This, my first day, was Friday. "Let us go," said I, to one of our brave sub-deacons, "to make the Way of the Cross;" and we set out immediately to accompany the Rev. Franciscan Fathers in this sorrowful pilgrimage, made by them every Friday, at three o'clock. Unfortunately, we arrived a little too late, and were obliged to perform our devotions alone. Follow me, I beg you, and share the grief which assails every soul in which Faith still holds its empire.—"Here is Station I.," said my companion, introducing me into the court-yard of the barrack built upon the site



of the fortress, Antonia, where Pilate's Tribunal stood,—“Where?” I asked, my eyes vainly seeking the Cross, or the painting which recalls the condemnation of the Son of God, by an execrable judge.—“Right here,” said my youthful Confrère, kneeling in the middle of the court-yard, without minding the soldiers, who on their part, accustomed to this spectacle, seemed not even to notice us. Following the example of the young man, I kneel also, overwhelmed with confusion, knowing not how to pray upon this pavement, whereon my Saviour stood and—for me, as well as for the soldiers, all gossiping, perhaps blaspheming, here beside us—heard and accepted the iniquitous sentence. At length, after a few moments' recollection, a *Pater* and *Ave*, we proceed in search of Station II., and so of the rest. Everywhere, the same heart-rending situation: it is like a highway; several times we could discern only a Roman letter painted upon the wall, to indicate the Stations in order of succession. Well may the Christian kneel there to retrace the scenes of this bloody drama. One seems to behold JESUS bowed beneath the terrible weight of the Cross, and surrounded by a blood-thirsty multitude, all eager for the awful Tableau awaiting them beyond the city walls!—And now, we have completed the round; it occupied scarce half an hour; but the time must have been greatly prolonged for Our Saviour, because of the frequent interruptions occasioned by extreme faintness and suffering. To the right of the Gate of Judgment, by which we pass out, may be seen a rocky elevation known as Golgotha (place of a skull.) Here they halted, to execute the dread sentence. Neither the Jews nor the Romans had any place set apart for the execution of criminals; therefore, both nations inflicted punishment upon their victims wherever they chose, beyond the city limits. Among the Romans, a milestone along the highway was selected. Hence, the word Golgotha, in no way refers to the skulls and bones of persons exe-



cuted, as has been supposed; the name was given from a Jewish tradition which relates that beneath this rock, Noah interred the skull of the first Adam. St. Jerome declares this tradition beyond dispute. What a providential coincidence! On the very spot where the first Adam paid the death-penalty, the second Adam restores life to the world. But I am straying off through historical memories. Let us return to our subject.

Having reached Station X., we enter the Church of the Holy Sepulchre which encloses all the ground, whereon were enacted the scenes of the last Stations.—Need I repeat here what you have frequently read, in narrations like the present? A sacred edifice fallen into neglect because of divisions among the Christians. The latter, for this reason, are unable to hold possession of the most venerable Sanctuary on the face of the globe: the disciples of Mahomet are installed at the gate, and they alone have the right to permit entrance to the Holy Sepulchre. What a disgrace! Indeed, I must own that these thoughts disturbed me very little during my Way of the Cross; therefore, without heeding these guardians, we sought the stairs leading to the Chapel of Calvary, there to conclude our devotions. What a contrast between these last four Stations, and those of the streets of Jerusalem! A Sanctuary breathing only Christian faith and gratitude, whilst exhibiting in striking reality the immense love of God for His creatures. Imbibing the spirit of the surrounding solitude, we are absorbed in the mysteries of JESUS Crucified and expiring upon the Cross. Would that we might never be obliged to tear ourselves away from this, most sacred spot of earth. Deeply impressed, we proceed to kneel below the Altar, where a circle, traced in silver, encloses the place where the Saviour's Cross was planted; lovingly, we pressed our lips upon the hallowed spot, and plunged our hands into the miraculous opening.



made in the rock at the moment of the holy death of Our Redeemer. I term this cleft miraculous, and such it truly is; for the rent is made, not along the direction of the strata, but crosswise.—Finally, we depart, consoled by the thought that in a few days, we shall return to offer the unbloody Sacrifice, on the very place where the blood of the Lamb, without spot, was poured out.—Descending from the Sacred Mount, we had yet to venerate the “Stone of Unction” where the body of the Saviour, resting upon His Mother’s bosom, was prepared provisionally for sepulture.

How shall I describe the Holy Sepulchre? Like Calvary, this is a Sanctuary absolutely authentic. It is unmistakably, the Sepulchre mentioned in the Gospel, hewn in the rock; although Christian piety has transformed and enclosed it in a chapel very much like that of the Holy House of Loreto. It comprises two divisions; the first, being more spacious, is known as the Chapel of the Angel; and the second, the Tomb, properly so called. Entering through a very low aperture, one finds the entire space divided into two sections: to the right, a rock having the form of a bench, about the height of a table; upon this, the body of the Saviour was deposited; the rock is now covered with a marble top, to serve for an Altar; to the left, a space large enough for one person to stand. This was the entrance to the first section formed by the great stone spoken of in the Gospel, and which had the form of a millstone, such as may still be found in Palestine, for I have myself seen them in visiting the Tombs, said to be those of kings, about a quarter of an hour’s walk from, and in front of, the gate of Damascus.—But I perceive that if I run on in this way, my narration must assume the dimensions of a book; henceforth, in touching upon the Holy Places, I shall venture no detailed description which, besides, is given by countless reliable authors. Allow me



to mention only one point which has come up quite recently. The authenticity of the Holy Sepulchre, as of Calvary, has been questioned by many writers, and certain sects even go to pray upon a mountain near the gate of Damascus which, it would appear, had been designed for the bloody scene recorded by the Gospel. The principal argument which obtains against the Calvary of tradition, was its situation in the centre of the city. Now, it must indeed be admitted that the walls of the present city are much more to the north than were those of our Saviour's time; it seems, moreover, that these walls could not absolutely be to the south of Calvary, as certain portions of the foundations which have been discovered, clearly attest the situation to the north of the present Calvary—of the remainder of the city. Now, this argument which might formerly have embarrassed many, has no longer any weight. Here is the proof: the Russians, in digging to the south of the Church of the Holy Sepulchre, to construct a hospice there, came upon the ancient foundations; these were very substantial, and were readily recognized by competent judges as the continuation of the same foundations already known to them. Herein appeared the peculiarity, that the wall did not extend in a straight line, but receded, as it approached the rock towards the south, probably because the builders did not wish to have it within their enclosure; nor would they demolish it, out of respect for the tradition which regarded this rock as Adam's tomb. But enough of this. Let us rest and renew our strength for to-morrow's pilgrimage to Bethlehem.

(To be continued.)



## AFRICA.

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### TUNIS.

*Letter from SISTER TENIERE, Daughter of Charity, to  
the Most Honored Mother LAMARTINIE.*

Tunis, St. Vincent's Creche, Boulevard Bab-Menara, June 14, 1896.

MOST HONORED MOTHER,

*The grace of our Lord be with us forever!*

Our Work, inaugurated this year at Tunis, seems already to progress; at least, so far as the number of children is concerned, for we have upwards of forty; however, as no special exactitude is observed, we sometimes have between twenty-five and thirty; this is the number anticipated by the Board and the doctor, for the Crèche.

Surely, Our Blessed Father must have a special solicitude for his Children at Tunis, he who entertained so great an affection for helpless, neglected little ones.

It would be impossible for me to describe the condition in which they are brought to us every morning: they are poverty and misery personified; all Maltese, Sicilians, Italians. We have met with only three or four French, who were registered and remained with us but a few days. This is accounted for by our location which is very remote from the central section, as well as by the fact that, generally speaking, among the French population, few poor are to be found. The majority of these Frenchman are officials, in the employ of the administration, or persons established in trade, and thrifty workmen. In their families mothers are not obliged to leave home to find work; whilst the children under our charge are indeed deserving of pity, in every sense of the word, for they are *poor little creatures*. Early in the morning, they begin to cry if they are not brought right away to school. These helpless unfortunates



are the cherished little ones of our good God; with this claim upon our hearts, nationality is not to be considered; nor is it.

When we visited the Brothers of the Christian Doctrine, whose Central-House is in our parish. they showed us their chapel, in which they still preserve the stone consecrated by Father Le Vacher, and upon which this saintly Missionary celebrated holy Mass. Their chapel has not yet lost traces of the purpose to which formerly it was appropriated:—a prison in which Christian slaves were confined.

It is with a pious and sweet emotion that we report what concerns our own Community.

At Fort Charles-Quint, are the prisons, religiously venerated by a Christian family whose glory it is to invite visitors to go thither. These prisons are truly catacombs, for the light of day never penetrates therein. We descended with lanterns; an Arab, accustomed to these visits, was our guide. The walls are three metres in breadth, partitions forming cells, about a man's length. What transpired within these walls, we ask ourselves with respectful emotion? The proprietor maintains that, like the other slaves St. Vincent must have been relegated to this prison, after his daily toil.

The Rev. Curate of our parish, whose zeal is deeply interested in all that relates to Our Blessed Father, believes it more likely that Father Le Vacher went thither to console the poor prisoners, of whom it is certain that many died in these gloomy dungeons, and were, perhaps, interred within the thickest walls which divide the cells, but which do not extend to the height of the vaulted ceiling.

We all three unite, Most Honored Mother, in offering you the homage of our respect and filial remembrance. I have the honor to be,

Your most humble and obedient Daughter,

SISTER TENIERE, U. d. o. c. s. o. t. p. s.



SOUTHERN VICARIATE OF MADAGASCAR.

*Letter from Mgr. CROUZET, Vicar Apostolic, to V. REV. N. BETTEMBOURG, Procurator General of the Congregation.*

Fort-Dauphin, May 7, 1896.

REV. DEAR CONFRERE,

*The grace of Our Lord be with us forever!*

Whilst I am writing to you, almost climbing over me, moving about, playing, talking, studying, are half a dozen urchins, the embryo of our future Intern School; for here, as in the north, if we wish to secure results, we must have, besides day-scholars, a few boarders. In a centre, relatively circumscribed, we must encounter on every side, a Lutheran party extremely restless, and concealing, under an exterior of apparent indifference, sentiments most hostile towards us. Let us not anticipate but, with your permission, proceed.

You must have concluded that we were half buried beneath the sands of this large island, and you admire, if you do not censure, our prolonged silence.

Allow me to reassure you; we are all very happy, some in a greater degree than others, and we cease not to return thanks to GOD for having chosen us for this privileged mission.

We feel quite at home, although we have still one foot in the air, the other vainly striving to find support on solid ground. The remembrance of our ancestors hovers around us, and I doubt not that their prayers and intercession will sustain us.

It appears to me that the chain has never been broken. I find my eyes unconsciously seeking the humble dwelling-place enshrined within the strong walls of the citadel, where abode, intrepid Missionaries, for whom death had no terrors, under whatsoever form it might challenge them.



Truly! we would do well, under our lowly garb, to hold ourselves in great esteem; we, heroes of modern times, bowing down, must confess that these unpretentious men preceded us to Fort-Dauphin. I speak not only of our *Confrères*.

We are astonished, when in the light of existing difficulties, we examine what remains of this first enterprise so unhappily ended. May the future ensure to us more favorable issues.

You are not aware, perhaps, that so far, we have received neither letters nor correspondence of any kind; and that to forward ours, we must await the English mail which passes once a month.

So much by way of explaining our *muteness* as to our voyage and the incidents thereof.

We left Paris, Feb. 23rd, sailed from Marseilles on the 25th, and April 7th, saw us at Fort-Dauphin.

We shall say nothing of our sojourn upon the sea; the weather was magnificent, and we—six priests—were all able to say Mass every day.

At Port-Tewfik, our good Sisters, accompanied by the Superioress of Ismailia, had the happy thought of availing themselves of our brief halt at Peï-Ho, to pay us a visit. My heart bounded when I beheld the barque that conveyed them to us, with our *Confrère*, Father Pietros.

What would you have me do? Do you regard these emotions as mere weakness? I fancied that one of our venerable Sisters of Abyssinia might be among our visitors. Alas! doubtless their occupations, at Alexandria, deterred them. I would have rejoiced to meet again one of those noble souls who had suffered with us.

Sister Vacher strove to banish all these regrets, by the thoughtful attentions with which she overwhelmed us, in quality of infirmarian of our soldiers returned from Mada-



gascar; she added considerably to our provision of quinine. Oh! this Madagascar! What an evil reputation dishonors it and, like the South, scarcely deserving of the same. We must restore its good name.

En route for Djibouti, not without having on the way sent a tenderly affectionate greeting to Massouah: we knew not what was transpiring there on the very day that we were sailing past its shores. Mr. Dupont, the Commander, having invited us to travel on his vessel, we eagerly profited by this opportunity, to go and pay our respects to Mr. Lagarde, Governor of the French possessions.

Scarcely had we landed, when a brave young fellow, his eyes moist with tears, threw himself into our arms; it was Guébrou, the Governor's interpreter, an old student of the Mission at Keren; he had been expelled from Abyssinia as a simple missionary.

He gave me news so extraordinary that I could hardly believe it; but these same tidings being confirmed in an interview most kindly granted me by Mr. Lagarde,—I pray for the dead.

We touch Aden, with which I was already acquainted; but our eyes are always turned towards the south.

At last! we are at Diègo-Suarez, where good Abbé Murat, a priest full of zeal and devotedness, receives us with open arms, gives us lodging the whole day, doing for us the honors of his parish, his church, his house. Ah! well, they are not bad, these wooden houses; Diègo impressing us favorably with its coquettish habitations, more still, with its fine roads.

My God, if this be Madagascar, I do not see any reason to dread it. Very true it is warm; but in how many other places we must endure the heat also!

Tamatave!—We parted, but not without regret, from our excellent Captain, the officers and our travelling companions, who have all shown us so much kindness.



We went in a body, that is, all six, to ask hospitality of the Rev. Jesuit Fathers; and Father Lacomme, the veteran of Madagascar, welcomed us with the joy of his heart beaming on his countenance.

What a cordial reception! Rev. Fathers Caussèque and Chenay, old missionaries of Fort-Dauphin, speak to us of our future residence and describe what we shall find there.

For three weeks we were the guests of the mission, and during our stay were treated like spoiled children. Tamatave is a more extensive place than Diego; more agreeable to live in, more bustling, besides being richer in Catholic works. The church of the Rev. Fathers is well attended, the offices there are celebrated with remarkable regularity and solemnity. The Brothers' three hundred students, the Sisters' two hundred grown pupils, all are well trained; enhancing the beauty of the ceremonies by the plain-chant, and musical selections admirably rendered. The Brothers and the Sisters! What an equilibrium! When shall we possess both these treasures?... I am almost devoured with envy, a venial sentiment only, though; for I thank GOD for all that He has permitted me to see and admire here. In his earnest solicitude for us, Rev. Father Lacomme gave me a person who is already teaching class at Fort-Dauphin, where she is held in the highest esteem, exerting extensive influence; he also provided for me a young man who speaks the Malgash and French languages very well. Rev. Father Caussèque attended to every thing, our packages, to the purchase of our provisions, to our personal matters. He multiplied himself with a generosity truly fraternal.

I could, therefore, say to Rev. Father Villèle, Superior of the Mission, that I bore away from Tamatave the most touching and grateful memories, and together we sang: *Ecce quam bonum et quam jucundum habitare fratres in*



*unum.* At the last embrace my eyes filled with tears,—a thing that rarely happens to me.

We take passage upon the *Zanzibar*, a German vessel. We had the consolation of assisting at the offices of Holy Week, Saturday included, but we shall be deprived of even Mass on Easter Sunday; and I who was bound by a promise!—I shall fulfil it, on St. Vincent's Birthday.

Here we are at Fort-Dauphin! Our vessel, grazing the walls of the Fort, traces a classic semi-circle, then rebounds; a command, a cracking sound, the rattling of chains, rippling of the waters, three discharges of artillery, French colors floating from the Residence: we have arrived.

And yet, it seemed not so! For my part, I could not describe what I then experienced. The present seemed to vanish, leaving me absorbed in an undefinable revery. I was living two hundred years ago. Two dates held me spellbound: 1648, 1674.

Saluting our departed Confrères, I besought them to obtain for us their spirit, their zeal, their devotedness; and beyond the green hills at whose base the sea-shore traces its swelling line, beyond the straw huts, the formidable fortifications and, above all tumult of sound, I seemed to behold Father Nacquart, Father Gondrée Father Etienne, with their companions, bidding us welcome and pointing to the land, whilst they said to us: "Be faithful to your mission, be worthy Sons of St. Vincent."

Meanwhile, the shallops approached, the stairs are thronged, and we press warmly the hand of Mr. Marcos, chancellor of the residence, who brings us greeting in the name of Monsieur the Resident, detained by indisposition; Mr. Lamère, Director of the Customhouse, and also of the brother of Mr. Marchal, whom you have had occasion to meet, frequently, at Paris.

Mr. Marchal was our Providence. From our first visit to the church and to the habitations of the Mission, we per-



ceived that we could on the following day say holy Mass, and thus begin our ministry; but that we were left with no shelter, no roof to cover us, save the starry dome above,—no lodging save the favor of GOD. Mr. Marchal generously offered us hospitality, and for nearly a week we were his guests. The church, which at first glance, we thought in good condition, was not sufficiently protected; abusing the liberty they had so long enjoyed, the wind and dust penetrated therein most unceremoniously.

The school buildings were still there, the teacher also; but long since the pupils had disappeared. We had no right to be surprised, we had been forewarned. Bowing to the will of GOD, we waited.

Build! idle thought;—even for temporary construction, means are wanting. Besides, these habitations are not raised in a week; we need materials which it is impossible for us to procure! Ought I then, for several weeks longer, to impose upon the generous family, where we were made feel at home, or, crowd our little family, between four partitions made of branches of trees, and thus expose their health? Our good GOD put His hand to the work. By means of a sufficient amount of money I have rented a suitable house, permitting us to commence our works immediately. The straw habitations have been repaired; they now serve as two schools for boys and girls who have returned to the Fold, and are thus temporarily provided for. We have time enough; after we have secured a plot of ground we can do something of greater consequence.

Fort-Dauphin already assumes the appearance of a small parish. The Sunday offices take place regularly, and our young Malgaches sing magnificent sacred canticles, accompanied by the harmonium

To our great regret, we are unable to have the regular exercises for the Month of May. We are trying to



put our poor church somewhat in repair. In short, everything is to be done, and the final result will be easily attained; only, we must have help. Children flock to us; the kings and queens of the various tribes, after visiting us, promise to give us their sons, daughters, and their relatives; I dare not refuse them. They will be an expense to us. GOD will provide for them.

We are welcome wherever we go. We have, however, decided not to be precipitate; we shall proceed as slowly and surely as possible.

Work does not fail us, and our Confrères, as well as our Brothers, have in prospect heavy labors, from which, I am happy to say, no one recoils.

I am not sufficiently acquainted with our situation to say anything decisive, but I think I may safely affirm that *messis multa*.

Pray much for us, especially for

Your very devoted

† J. CROUZET, C. M., Vic. Apostolic.





## NORTH AMERICA.

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### UNITED STATES.

#### NEW ORLEANS, LOUISIANA.

##### LEPER-HOME CONFIDED TO THE DAUGHTERS OF CHARITY.

New Orleans, April, 1896.

It is said that the Leprosy was brought to Louisiana about the close of the seventeenth century; be that as it may, it is certain that quite a number of unfortunate victims of this dread malady may, at the present period, be found within the limits of the State; the civil and medical authorities had already recognized, two or three years ago, the necessity of isolating these persons from their fellow-citizens. A few were then placed in a house rented for that purpose; and, in 1895, were transferred to a place on the Mississippi, at some distance from the city, in the open country and remote from any human habitation. The condition of these poor people was, in many respects, improved by the change: nevertheless, there was still much to be desired and, aware of the difficulty of reconciling others afflicted with the disease to enter the Home, it occurred to the administrators to apply for the Daughters of Charity.

Scarce had the rumor of this application spread throughout the Province, than from all directions, the Sisters volunteered their services for this mission of devotedness, even before the approbation of the major Superiors had been expressed. Finally, all things being in readiness, the consent and sanction of Superiors secured, four Sisters were chosen and appointed for this new field of labor. Leaving Emmitsburg immediately after Easter, two Sisters set out for New Orleans where two others were waiting to join them. A few days previous to the Feast of the Transla-



tion of the Relics of St. Vincent de Paul, the four Daughters of this Apostle of Charity, took passage on the boat which was to conduct them to the so-long-desired post of duty.

The following extracts are taken from a lengthy article in a public journal of April 25, 1896:

### AN HEROIC MISSION.

#### *The Work of the Sisters of Charity among the Louisiana Lepers.*

“Bound for the Leper-Land!”

There was a pause in the busy rush on the levee; men gathered in hushed groups at the river-bank, and every hat was doffed as four dark-robed women made their way through the expectant throng to the landing of the steamer *Paul Tulane*.

Who were they? Ah! who can tell the identity of the Sister of Charity—those sweet soft-voiced women who move along the rough paths of the world, making no louder noise than the rustle of an angel’s wings; with the light of heaven in their eyes, and the touch of the unseen world in their gentle hands.

And these four Sisters? They were heroines every one of them, albeit they went so quietly on their way yesterday afternoon, taking up with willing hands and of their own volition, a work at which the heart of the strongest man might quail.

It was the sunset hour, the last rays lit up with an aureole of splendor the big ships lying at their moorings, as the little group of Sisters swiftly stepped over the plankway of the *Paul Tulane*, and again were heard in hushed whispers the words which sealed their fate: “They are bound for Leper-Land.”

In the early morning, the noble and heroic band was



visited by Archbishop Janssens and received his blessing on their work.

Then, as the hour drew nigh for the departure of the steamer, with a full consciousness of the difficulties and pains, privations and dangers of the life to which they had pledged themselves, they boarded the vessel, and here the Picayune Reporter met them, and almost the first words put to their brave leader, Sister Beatrice, were these:

"Is there no feeling of hesitancy now that the critical moment has arrived, and you must leave all those associations which time has made so dear, to take up your life among a sad, desolate and outcast people? Do you feel no fear?"

"Hesitancy?" she inquired with an heroic challenge in her mild eyes. "Why should a Sister of Charity hesitate? Are we not pledged to a life of self-sacrifice and devotion to humanity? And associations?—Dearer ties were broken long ago to follow the voice that called from within, to higher things—and—" she faltered, "you spoke of the sad and desolate? An experience of twenty-two years in a charity hospital has brought us face to face with so much sorrow, so much suffering, that I think even in a Leper-Land no deeper chords of human woe could be sounded. And fear?—fear—" she smiled—"why should we fear? Is not GOD watching over the Leper-Home, and will He not take care of His children—we and they, for they are our brothers—we are children of a common Father?"

"They!" there was a world of meaning in the word; it brought up the picture of loathsome, diseased beings whom the world had shunned, and whom, for fear of contagion, the law confines to a common isolated home. And thither these brave women were going—without a fear, without one tear of regret—and they lovingly called them "brothers." That word struck the keynote of the line of duty they had laid down for themselves; with such senti-



ments animating their hearts, we who have worked and prayed for the amelioration of the lepers' condition, may rest secure they are in safe and trusted hands; for loving hearts have assumed this trust, as a call from above. And so it was as the Reporter went from Sister to Sister; every face wore a smile, every lip echoed a joyous note; one would have thought they were going to a pleasant reunion of home and friends, so happy did they seem. And those from the various houses of the Sisters of Charity in New Orleans, who had come to bid them "good bye," had only one regret—that they were not going too—for when the cry went up that the Sisters of Charity be asked to take charge of the lepers, from every department of the Community came the volunteer answer: "I am ready and anxious to go." Those who were finally chosen, are looked upon by their Sisters as privileged beings; for the more painful and difficult the mission, the more is it sought and prized by these women who have left all to follow CHRIST.

Undoubtedly, the Sister of Charity cherishes as her brethren, those stricken with leprosy, those repulsive beings, ostracized from society, who are regarded even by those near and dear to them, with horror!

Mr. Phelps, one of the administrators who had come on board to see the Sisters off, was very enthusiastic at the consummation of a much-cherished plan. "Yes," said he, "we will do better work now, and before long, we shall have gathered in all the lepers scattered throughout the State. There are, at least, one hundred in Louisiana—some hiding away where the law cannot find them; we have thirty-one in the Indian Camp; as soon as it becomes known that the Sisters of Charity are actually there, the others, roaming at large, will take courage and come into our retreat. The very name of the Sisters of Charity inspires confidence—and that is what we need in our work. The Board alone could not inspire this. The Sisters of Char-



“ity can. The Sisters will be in entire control of the house—hold management and everything except prescribing for the “patients; for of course, the resident physician must attend “to this. No! there is no danger of their contracting the disease except by inoculation. But it requires heroism to go, “and the Sisters have that—the work requires love and “devotion almost superhuman, and the Sisters have that “too. In a short time we intend to go before the legislature for a greater appropriation, and we shall have the “best-kept Leper-Home in the country. The Sisters will “help us to accomplish this.”

At this juncture, a large delegation of gentlemen boarded the vessel and respectfully approached the Sisters.

“Oh, they are members of the press I suppose,” said Sister Beatrice.

“No Sister,” answered one who for the moment acted as spokesman, “we are only a delegation of Catholic laymen come to bid you Godspeed in your mission.” “Thank you,” replied the Sister, deeply moved.

The delegation was largely composed of members of the Conference of Saint Vincent de Paul, the Society of the Holy Spirit, and other prominent citizens. These gentlemen spoke for some minutes with the Sisters on the work of the mission which they had undertaken, and kind wishes were expressed for the success of the noble cause. Nor did they leave without thanking the Sisters for the benefits that would undoubtedly accrue through their acceptance of this heroic labor.

And then the gong sounded, the gentlemen withdrew and quietly took up their position on the wharf at the vessel’s moorings. The Sisters and others who had come to bid the travellers Godspeed, descended the stairway and stood on the landing to see the vessel steer away. The last bell sounding, the ropes were hauled in, and the *Paul Tulane* started towards its destination. With uncov-



ered heads, silently, reverently, the men ashore looked upwards at the little band of Sisters of Charity. They stood on the deck waving their handkerchiefs, smiling at their Sister-group, who looked with prayerful hearts, perhaps for the last time, upon their retreating figures.

Then a waving of hats and handkerchiefs went up from the gentlemen. It was something of the tribute that a hero receives, when he goes forth with deathless courage to battle to the end, and wrest victory in a cause that is all but lost. And were they not heroines, those women going forth to battle in a hopeless land? And the evening *Angelus* rang, while far in the west gleamed the last lingering ray of the setting sun. It rested like a parting benediction on the little band of Sisters of Charity, and the last glimpse of them was the smile on their faces, as they turned their eyes towards the Leper-Land.

Coming down Canal Street, wrapped in many thoughts, the Reporter met Archbishop Janssens.

"Well, I have seen the Sisters of Charity departing for the Leper settlement. Are they not heroines?" said the Reporter.

"From your standpoint, yes," said the Archbishop. "But not from the standpoint of the Sister of Charity. The great act of heroism for her is when she makes her vows; what follows afterwards is merely the natural consequence of those vows of obedience and self-sacrifice. These Sisters who are going to the Leper settlement would disclaim the title of heroine; they are working for the love of God. They see no heroism in the self-sacrifice and devotion which they have made the rule of their lives."—

*New Orleans Picayune.*



*Extracts from letters from SISTER HART, Superioress of the Leper-Home:*

Indian Camp Plantation, April 30, 1896.

After having seen several of our administrators and received the blessing of Archbishop Janssens, we left New Orleans on the 16th, by the 6 p. m. boat. We were accompanied by Sister Slavin of the Charity Hospital, and Sister Stokes of the Insane Asylum; both being desirous to install us in our new dwelling or, to say better, in our *desert*. We were objects of the most delicate attentions on the part of the Captain, as well as of the passengers; one of the latter, an excellent man, proposed to give us three cows for the lepers, an offer which we gratefully accepted. At 11 a. m. we arrived at the Camp, and found the physician waiting to conduct us to the Home. There is a full view of the river from the plantation house and cabins; the lepers watched the boat coming nearer and nearer, until finally, we stepped off. As we could see that all who were able to be out, were on the porches, we went first to these and told them that we had come to stay, wishing to do all we could to comfort their lonely, suffering condition. It was touching to see the happiness of these poor people, when they caught sight of the Sisters. They almost wept for joy. "Have you really, really, come to stay with us?" they kept on repeating. "You are sure that you are not going back?" "They told us you were coming, but we would not believe it," said a poor leper, his voice trembling with emotion. "You are sure that you are not going back? You will stay with us poor lepers"—"Yes, yes, I answered, we have come to stay with you always. You need not be afraid, we shall not go back; we have pledged ourselves to God for life. We are here to stay; and, dear friends, we do not intend to ever have the word *leper* mentioned in our Home again. We are going to call you our friends—our patients; we are all GOD's children."



Of the thirty-one now in the Home all, with one exception, are Catholics. The property is an old sugar-plantation, in a most delapidated condition; there are fine trees, but long neglect of cultivation gives to the place the appearance of a wilderness. The house is falling into ruin, save a few apartments which have been repaired for us to occupy. At some distance are the lepers' cabins; these also are sadly in need of order and cleanliness. If, as we hope, the State allows us the needed appropriation, repairs and improvements can gradually be completed.

Our first day, eve of the feast of the Translation of the Relics of Our Blessed Father, was spent entirely in preparations for the Mass of the following day. In our old ruined castle, there was not much choice as to the spot for a chapel. A large basement room was selected; our first care was to remove the dust and spider-webs. To guard against any irreverence to Our Lord, we stretched tightly and nailed, thick muslin over the low ceiling above the Altar. Our Sisters of New Orleans had vied with one another to furnish ornaments for the chapel; one house provided candelabra, another, vases and flowers; the Hotel Dieu had sent a set of benches, a gift most acceptable. In the evening we felt almost proud of our work; but greater by far was our joy on the next morning, to see our little leper congregation fill the humble sanctuary; sixteen approached the Holy Table. Like another St. Vincent, Father Colton, our zealous chaplain, loves these poor people. On the previous evening, he had heard their confessions and given them an instruction on Holy Communion. This morning, he again addressed them in simple, touching words, telling them how we had come to labor among them, to bring some of the early happiness of home and mother back into their sad, deprived lives, to make them happier and better; and when he bade them lift up their hearts for, though isolated and condemned to pass their



lives far from all that had once been dear yet, that God was very near them, their sobs could be heard throughout the chapel, and we could not refrain from mingling our tears, in sympathy for them. After Mass, Father carried the Blessed Sacrament to the cabins of the sick who were unable to attend. In the afternoon, all again assembled for the Rosary and Benediction; the little ceremonial being concluded by veneration of the Relic of Saint Vincent, a treasure provided for us by our kind Director, Father Lennon, before we left St. Joseph's.

May 20, 1896.

On Friday last, 15th. inst., we had the honor of a visit from our good Archbishop; being in the neighborhood, he could not leave without coming to give us his blessing. He addressed a few paternal words to our little flock assembled in the chapel, then went to see the sick; but fearing to wound the feelings of the others by any seeming slight, he halted at each cabin,—his kind words evincing the liveliest interest in all. They looked quite fine in their new clothes; the snowy beds and the neatness of their apartments forming a pleasing contrast with past neglect. One poor fellow, on the verge of the grave, told His Grace, that the lepers had intended to send him a vote of thanks for having given the Sisters to take care of them; but that they felt more happy still, to speak their sincere gratitude. The Archbishop seemed really touched.

May 28, 1896.

With a single exception, on the feast of Pentecost our little colony of thirty-one, approached the Sacraments of Penance and the Holy Eucharist; only one was rebellious, but we hope that divine grace will, before long, triumph over his obstinacy.

Poor creatures! how vividly they recall to our minds



the words of St. Vincent, when he says that: among the poor we sometimes meet those who have scarcely the semblance of human beings. Beyond a doubt, this may be applied to the lepers, both old and young; but disfigured as they are, with their deformed and gangrenous members, they appear happy; they sing, laugh, and enter cheerfully into all the simple amusements that we try to provide for them. They are, besides, docile as little, children and appreciate the slightest service that we render them. Dr. Bloom at the Charity Hospital of New Orleans, presented us with an organ, a very elegant one, too. Our lepers are delighted; they are fond of Church music, and this instrument will contribute not a little to their happiness; for we shall now form a choir of our dear patients.

We congratulate ourselves on having so zealous a chaplain. He has organized the May-Devotions, consisting of a short meditation for each day, the Rosary, etc....

His example is an encouragement to us, inciting us also to thank God more and more for having confided to us duties, in which all our Sisters would so gladly share.

June 15, 1896.

Perhaps you still think as I once did, that lepers are the most destitute people on the face of the earth; but you are mistaken, let me undeceive you. Two weeks ago, our girls went to take a walk on the river bank; they met a man who said to them: "Do not go in that direction; there is a woman under a shed, who has small-pox." Much alarmed, they hurried from the neighborhood. Next day, this was told, by chance, to one of the Sisters who spoke of it to me. Two of us started immediately and soon discovered a shed, so low that we were obliged to crawl in on hands and knees, and remain kneeling., Here we found a poor colored woman who had been five days without food or drink. Once she dragged herself to the river and man-



aged to dip up a little of the muddy Mississippi in her hand. She was so exhausted that she could only speak in a whisper. The disease was fully developed. The point of a pin could not be set between the pustules on her face, limbs, and her whole body. We had gone provided with a bottle of olive oil, some quills, and sweet milk. We fed her with the milk, and anointed her with the oil.

Later, we returned with mattress, pillows, covering and clean clothes. Twice every day we visited her, supplying all that she needed. I never met with such a case of abandonment. Often, while in the woods with her, I felt that never had I performed an act of charity in my life before. Thank GOD! she has completely recovered, and is now ready to return to her home which she says is in Donaldsonville.

I did not venture to bring her to our premises, although we have one cabin entirely empty. Indeed, the doctor did not quite relish our going there twice a day, lest we might contract the contagion, or bring it to our patients. But I was without fear, certain that our Lord would preserve us. Our lepers are as kings and queens compared with that poor creature!

There is one young man here who seems to be slowly sinking; he has consumption. The men are very kind, taking turns to watch at night, and wait upon him. Nothing has been left undone to cheer his last days upon earth. And oh, he is so patient, so grateful! The others are comfortable.

We expect to make our annual Retreat at the same time with you, but shall not share in your abundance of spiritual blessings, so we beg a remembrance in your prayers. We shall have good Father Nugent one day, to hear our confessions; and for the rest, must be satisfied with the printed Conferences. But such is the Master's will in our regard, and we are content. The Sisters keep well and interested



in our work; order and cleanliness everywhere, and the food is well prepared. Except during the hours claimed by Community exercises, all our time is devoted to our dear patients.

Aug. 27th, 1896.

I feel as if I must tell you of our *Red-letter day* at Indian Camp. This morning at half past four, the steamer *Natchez* stopped at our landing and our good Father Lennon with one of his Confrères of the Brooklyn corps, got off and walked up to our mansion, we four Sisters at the gate waiting. We had risen at three o'clock and had meditation and vocal prayers just finished, when the steamer's whistle blew. All went to our cabin chapel where Father vested and offered the Holy Sacrifice. How favored we were, two Masses—Father Molyneaux said the second. Our own chaplain, not being well, refrained from celebrating that morning.

After breakfast, the patients were visited. They remembered our good Father and he had not forgotten any of them. He presented each with a miraculous medal, and all thanked him for giving them the Sisters. The improved condition of the whole place was noticed with pleasure. Father left us at eleven o'clock to continue his journey to Dallas. After his departure a sense of utter loneliness came over us, for the first time. And now we ask ourselves has Father really been here, or is it all only a bright, happy dream? But the Tabernacle is our abiding comfort, our sweet privilege; for therein resides the Master, for us and our poor lepers. Father Molyneaux left, two hours later, by another route.



ST. LOUIS, MISSOURI.

*Letter from VERY REV. R. A. LENNON, Priest of the Mission, Director of the Daughters of Charity in the United States, to SISTER N., at Paris.*

Emmitsburg, June 11, 1896.

MY VERY DEAR SISTER,

*The grace of Our Lord be with us forever!*

Notwithstanding the thrilling accounts of the tornado of May 27th, given by the newspapers of Paris, and other countries, I question whether the people of Europe can form an adequate idea of cyclones in America: the last visitation, devastating a large portion of the city of St. Louis, surpassed in fury anything ever known before, as you may judge from the following estimate: five hundred persons killed, over a thousand injured; whilst the financial loss reaches the sum of fifty millions of dollars.

Two establishments under the care of the Sisters: House of the Guardian Angels, and the old Insane Asylum were seriously damaged. One side of a wall of the former was entirely demolished, another partially destroyed. Terror-stricken, the children sought refuge in the chapel; meanwhile, amid the darkness, the violence of the storm, the noise of the wind and the crashing sound of falling houses, believing that the end of the world had come, they all rushed into the sanctuary. Thank God! no one was killed or even injured, either there or in any of our institutions. Although not very extensive, this establishment will require repairs to the amount of, at least, two thousand dollars.

The Insane Asylum, vacated a year ago, is in ruins; the sections of the building which remain standing, must be taken down, for fear of new accidents. The wall of the enclosure was razed to the foundations, the iron-railing twisted off, and the trees torn up by the roots.



The cyclone spent its fury upon the churches, rather than upon other edifices. Eleven Catholic churches—several of which can never be rebuilt—have been either entirely or partially destroyed. The worthy pastor of the Church of the Annunciation, Father Head, whom I had met, frequently in my visits to St. Louis, narrowly escaped being crushed beneath the walls. He was rescued from the ruins of his own dwelling; and so precarious was his condition, that not the slightest hope of his recovery was entertained. It is not surprising, therefore, that the report of his death obtained general credence. To the great joy of his flock, this worthy priest was restored through the manifest protection of our Blessed Mother, for whose honor he will, no doubt, be doubly zealous during the remainder of a life so miraculously prolonged.

St. Vincent's Church—belonging to our Congregation, had been entirely renovated last year for the Golden Jubilee of its consecration; the steeple was blown down, and a great portion of the roof lifted off; the loss sustained will reach one hundred thousand dollars.

All communication by telegram was cut off, the lines being out of order; and it was only after several days that our intense anxiety concerning the fate of our Sisters and Missionaries, was relieved. When news finally reached us, seeing that a loving Providence had tenderly watched over them, as also, over the children, the poor, and the sick confided to their care, we raised our grateful hearts in fervent thanksgiving. On the following morning. I offered the Holy Sacrifice, at which all the Sisters of the Central-House received holy Communion for the same intention; thus we all united in praising Almighty GOD, for this most merciful preservation.

Believe me, in the love of Our Lord, my very dear Sister,  
Your devoted servant,

R. A. LENNON, I. S. C. M.



## THE KENRICK SEMINARY AT ST. LOUIS.

## HISTORICAL SKETCH.

The Kenrick Seminary is named from its Founder, Rt. Rev. Peter Richard Kenrick, for fifty-four years Archbishop of St. Louis. The memory of this incomparable Prelate is enshrined in every heart.

Under its present name, the Kenrick Seminary is of recent birth; but in St. Vincent's Seminary at Cape Girardeau, Mo., and St. Mary's Seminary at the Barrens,—of which it is a continuation, it has a history well worthy of record in the Religious annals of the West.

In the spring of 1818, the Very Rev. Felix de Andreis, founder of the Congregation of the Mission in the United States, according to the request of Bishop Dubourg and the earnest prayers of the Catholic colony in Perry Co. Mo., consented to open Saint Mary's Seminary. Rev. Joseph Rosati, C. M. was the first President of St. Mary's. Associated with him in the early days of the Seminary, were Fathers Dahmen, Caretti, Ferrari, and Cellini. Great poverty and privations attended its beginnings, but the heroic spirit and zeal that animated its founders, triumphed over every difficulty, and the Barrens soon became a beacon-light of ecclesiastical learning in the then wilderness, of the great Mississippi Valley.

Father de Andreis, the founder of St. Mary's Seminary at the Barrens, died in St. Louis, Oct. 15, 1820. During the three years of his residence in the diocese, he had filled the office of Vicar General to Bishop Dubourg, and of pastor of the only church in St. Louis. His death was attended by events looked upon by those who knew and loved him, as supernatural evidences of his sanctity. His remains are entombed under the church of the Barrens



whither they were escorted from St. Louis by a funeral cortège that resembled a triumphal march. Shortly after its opening, St. Mary's had eighteen seminarians and, during several succeeding years, this number grew steadily, but slowly. In the early thirties, the attendance reached thirty-five.

In 1823, Father Rosati was appointed Coadjutor to the Bishop of New Orleans. In the Apostolic Brief of appointment, Leo XII. ordered him to accept the position and enter, at once, upon his duties. During the preceding year, he had refused the appointment of Vicar-Apostolic of the Floridas. On the division of the diocese in 1826, Bishop Rosati became the first incumbent of the See of St. Louis. During his three years of Coadjutorship, he continued to make the Seminary his residence.

The Rev. Leo De Neckere, C. M., succeeded Bishop Rosati as President; but, until the latter was established in St. Louis he was himself, virtually, the head of the Seminary. Father De Neckere was a man of rare talents, but of delicate health. The cosmopolitan character of the institution over which he presided, may be seen from the fact that he was accustomed to give conferences in English, Italian, French, German, Spanish and Flemish; each of which, he spoke fluently. His health not improving in Missouri, Father De Neckere was sent by his Superiors to Louisiana and, in 1829, he was appointed Bishop of New Orleans.

In 1822 there came to the Barrens, a young French student who entered the novitiate of the Lazarists—or Sons of St. Vincent de Paul. Ordained priest the following year, this student who was no other than John Mary Odin, became a prominent factor in the Seminary's life. He was a most valuable assistant to Father De Neckere and, on the latter's retirement in 1826, succeeded him as President of the Seminary.



Father Odin had a fellow-novice, a young man of American birth, named John Timon. The two became warm friends in the novitiate and afterwards, for twenty years, as professors in the Seminary and as Missionaries in Missouri, Arkansas, and Texas, they were most intimately associated in labors for the glory of GOD and the salvation of souls. From 1826 to 1830, Fathers Odin, Timon and Paquin were the only priests at the Barrens. In the latter year, Father Tornatore arrived from Italy and was added to the Faculty. The weekly recreation day, with Saturday and Sunday, was devoted to Missionary work among the people of the surrounding country. Fathers Odin and Timon, each taking a seminarian as a companion, were accustomed to set out on Saturday, to some settlement, many miles distant, where the priest heard confessions and administered the Sacraments on Saturday night and Sunday, whilst the seminarian preached to the people and taught catechism.

Father Odin's Presidency continued until 1833, when he went to Europe, to try to secure financial aid and extra priests for the Seminary and the Missions depending on it. During his absence, Father Timon, acted as President of the Seminary; Father Odin returned in 1835. As a result of his visit to Europe, Father Timon was appointed first Visitor of the Lazarists in the United States. Up to this time, the country had been merely a mission of the Italian Province. After Father Timon's appointment as Visitor, Father Paquin filled the office of President of the Seminary, until 1843. Among those who came to the Barrens with Father Odin, at this time, or who followed shortly afterwards were: Fathers Gandolfo, Rolando, Mignard, Raho, Giustiniani, Parodi, Figari, Chandy, Burke and Collins. Father Boullier had arrived some years previously. All of these Missionaries were identified, in some way, with St. Mary's, between 1835 and 1843, when Father Odin was appointed Vicar-Apostolic of Texas. Five years



later he became Bishop of Galveston and, in 1861, was made Archbishop of New Orleans.

The Revolution having banished the Lazarists from Spain, Fathers Armingol, Alabao and Domenech came to this country and were added to the Faculty of St. Mary's, in 1835. In October, 1838, another band of Lazarists came to America, from Spain and Italy. Among them were: Fathers Amat, Masnou, Calvo, Cercoss, Tichitoli, Burlando and Demarchi. The first two were sent to Louisiana; all the others were assigned to the Barrens.

Within a few years after his appointment as Visitor, Father Timon welcomed at different times to the Barrens: Fathers Maller, Delcros, Aquaroni, Sareta, Pasqual, Penco, Boglioli, Roata, Barbier, Frasi, Verrina, Anthony, Knowd, Andrieux, Lavezeri, O'Keefe and McGerry.

As early as 1823, a small Collegiate Department was opened at the Barrens. This was considered a necessary step for the financial support of the institution, and there was a strong, popular demand for it. The roster of students soon showed an attendance of eighty, and in 1838, the number was one hundred and thirty.

In 1844, the college was transferred to Cape Girardeau, and St. Mary's, under the Presidency of Rev. M. Domenech, C. M., was continued as a seminary, both preparatory and theological. The latter was intended only for the students of the Congregation of the Mission, but a goodly number of secular priests and bishops claim St. Mary's as their Alma Mater, after the change above referred to.

Besides the many drawbacks that poverty imposed, St. Mary's Seminary was hampered, during nearly half a century, by two heavy contributions it was compelled to give Religion. The first of these was continuous Missionary work throughout the entire region, from the Missouri River to the Gulf of Mexico, and westward, as far as the Kansas State line; the second, was the loss to her of her



ablest men, who were taken from her and compelled to assume the duties of the episcopacy. Long Missionary excursions through Missouri, Arkansas, and Texas, were common; sometimes they lasted for weeks, and even for months; and the Missionary returned to the Barrens only to start off in another direction, after a few days' rest. The names of Rosati, De Neckere, Odin, Timon, Lynch, Amat, Domenech and Ryan, form *St. Mary's Roll of Honor* in the American Hierarchy; and their success, as Bishops and Archbishops, sufficiently testifies to the loss which the Seminary sustained when they were taken from her.

In 1859, the theological seminary for the education of priests was—after many changes and removals,—re-established at Cape Girardeau, where it continued until the opening of the Kenrick Seminary, in 1893.

Very Rev. James Mc Gill, C. M., was President from 1859 until 1863, when he was succeeded by Rev. Joseph Alizeri, C. M. Rev. Anthony Verrina, C. M., succeeded Father Alizeri, in 1868; and in 1876, the charge devolved upon Rev. J. G. Hickey, C. M. In 1884, the direction passed into the hands of Rev. P. Mc Hale, C. M. Then followed Rev. P. V. Byrne, C. M., in 1877; and Rev. F. V. Nugent, C. M., in 1889, at the close of whose term in 1893, the Seminary was transferred to St. Louis.

Shortly after the celebration of his Episcopal Golden Jubilee, in 1891, the Most Rev. Archbishop Kenrick purchased the property of the old Visitation Convent, on Cass Avenue.

The Archbishop transferred the property to the Very Rev. Thos. J. Smith C. M., Visitor of the Congregation of the Mission, to be held and used for seminary purposes. The work of renovating the former convent and rendering it fit for the needs of a seminary, was immediately begun and pushed vigorously to a conclusion. In order to bring the old and somewhat dilapidated buildings into keeping



with modern requirements, great sums of money were necessary. But the various parishes of the city responded generously to the appeals which, at the suggestion of the Most Rev. Archbishop, were made to them. The work of preparation was urged rapidly, and to such satisfaction that on the opening day the Seminary stood, it was said, in the completeness of its appointments, inferior to no similar institution in the country.

The Seminary was opened to the reception of students September 14, 1895. The formal opening and dedication did not take place, however, until one week later, September 21st. The ceremony was a memorable one and augured well for the future of the Institution. Special interest attached to the event from the fact that on the occasion, Archbishop Kain was to make his first public appearance in St. Louis, and greet his clergy in an official manner. The ceremony of dedication, at which more than one hundred and fifty priests assisted, was followed by a banquet in the great hall of the Seminary. At the conclusion of the dinner, Archbishop Kain addressed the assembled clergy. His opening words were so expressive of his love for his Seminary, and so indicative of the line of conduct which he has constantly maintained towards it, that they form the most fitting conclusion to this short historical sketch. He said: "I rejoice and thank GOD that my introduction to the clergy of St. Louis is coincident with my presence at the opening of the Kenrick Seminary. On this Seminary I look with best favor, and in it do I centre high hopes. I rejoice that the Seminary starts its work under the glory and prestige of the name of Kenrick,—a name to which the Catholic Church owes a greater debt than to any other name in the history of the American Church. I rejoice too, that the men who are to be my helpers in the work of evangelization, will be educated by the Sons of St. Vincent de Paul. I love the spirit of St.



Vincent ; and to-day I send to GOD my most earnest prayer that the charity and zeal of St Vincent may be the predominating spirit of the St. Louis priests."

*Kenrick Seminary Calendar, 1896—1897.*





## ARCHBISHOP KENRICK.

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On the 4th of March the city of St. Louis was thrilled with grief at the news that the Angel of Death had laid his compelling hand upon its saintly Ecclesiastical Head,—the venerable Archbishop Peter Richard Kenrick. The blow though expected, was none the less keenly felt. For fifty-four years this great man had ruled the diocese of St. Louis. His eulogy is written in the history of those years. As man and as priest, his character won, always, and from everyone with whom he came in contact, nothing but the highest admiration, the deepest reverence. To his own priests and people he was ever the zealous pastor, the kind master, the indulgent father. To those who enjoyed not the blessing of a common faith with him, he showed himself, always, the perfect gentleman, the faithful fellow-citizen. Therefore to all,—Catholics and non-Catholics alike,—his taking away was as the loss of a venerated and cherished friend.

Of his learning and his virtues it were needless to speak. In the world of Science and Letters his name was a household word. His life will stand ever before his priests as the shining beacon, guiding them on to the practice of every virtue that should ornament the Sacerdotal character.

To the Seminary, the death of Archbishop Kenrick was a severe affliction, Founded by him, this institution, from its beginning, felt the impulse of his genius and his holy life. And as his name is perpetuated in this lasting monument to his zeal for Ecclesiastical education, so, in the hearts and minds of the Students and Faculty of the Kenrick Seminary, shall ever live and fructify the memory of Peter Richard Kenrick.

REQUIESCAT IN PACE!



LIFE OF RT. REV. JOHN MARY ODIN,

OF THE CONGREGATION OF THE MISSION,  
ARCHBISHOP OF NEW ORLEANS, (1800-1870).

BY ABBE BONY,

(Continued 1.)

He spent the year 1851 seeking resources and vocations in Europe; we shall not follow him to France, nor to Rome, where he was received by Pius IX. with truly paternal tenderness; (2). preferring to accompany him during his last years in Texas. Difficulties increased: Sickness, death decimating his clergy, furious hurricanes destroying his churches and ruining his religious Communities. However, despite all these disasters, Bishop Odin secured, in 1855, most consoling results, which we shall enumerate in transcribing a letter to his Sister:

"I often think of you, and would wish to write more frequently; but at the time in which I flatter myself to have a few leisure moments, new and unexpected occupations oblige me still to postpone, the long contemplated letter. Having no secretary, my duties are multiplied in proportion as the diocese develops. Heretofore, the labors of the ministry absorbed almost every instant; the case is the same at present, adding thereto, the difficulties of administration which have much increased. The family must, therefore, excuse my neglect which, however, is only apparent: my will is not at fault.

(1). See Vol. III. No. 2. Eng. Ed. p. 262.

(2). "Besides the handsome chalice which he presented to me in my first audience, he gave me a large number of beautiful engravings for the chapels of Texas, and nearly a hundred volumes which will be most useful to the Mission. When I went to take leave of His Holiness, the Pope handed me a roll of a thousand francs, apologizing for not being more generous, on account of the condition of his finances...I came to Germany to meet ten young Missionaries." (Letter of Nov. 9, 1857, to Rev. Father Charles, Curate of Ambierle).



"You, doubtless, wish to know something of the mission intrusted to your poor brother. Texas, so thinly populated at the period in which divine Providence sent me here, at present numbers more than five hundred thousand inhabitants. The late-comers belong partially, to the numerous religious sects scattered throughout the United States; the majority professing no form of belief. We have, however, some Catholics among them, the number of our faithful amounting to nearly forty thousand souls.

"The clergy of Texas is composed of forty priests and the poor bishop; all have long journeys to make in dispensing the succors of religion to the Catholics dispersed throughout our vast territory. I have had the grief to lose *seven priests* in the space of one year; a malignant type of yellow fever prevailed in the southern part of the state, during two consecutive years, and the priests fell victims to their zeal and devotedness in this terrible epidemic. All were in the flower of their age; several of them had not yet attained their twenty-fifth year. These losses, so unexpected, caused me deep sorrow, they have left a great void in our poor mission.

"The Religious of the Incarnate Word, whom I brought from Lyons in my last journey to Europe, spent seven or eight months at Galveston, studying English and Spanish. I then sent them to Brownsville in the Rio Grande valley, at the extremity of the diocese. We constructed for them a large and solid building, and their establishment is already upon a very good footing. They have succeeded far beyond my expectations. The fruits of their labors are well calculated to console me. Their convent is prospering not only by the number of pupils, ever on the increase, but especially by the piety, modesty, and application to study, which distinguish the children confided to their care. We have been obliged to considerably enlarge the two convents of Ursuline Nuns at Galveston and San



Antonio. The former instruct more than one hundred and sixty little girls, and the latter, about one hundred. These institutions effect immense good in the country; they will form a large number of good Christian mothers. I hope to be enabled in the course of this year, to have a new establishment of this kind, governed by English Religious.

“The Brothers of Mary, whom I procured in my last voyage have also succeeded wonderfully. They have a very large school at San Antonio. When resources permit, I shall found a new house of their Order.

“Here at Galveston, Providence has enabled me to construct a large college, placed under the charge of the Oblate Fathers of Mary Immaculate. It was opened on the first of January, of the present year; we have already received more than ninety students. This is also our diocesan Seminary. These several institutions contribute largely to the propagation of faith in this country, and to secure a Christian generation.

“Last year, I made a pastoral visit to the Rio Grande valley. This portion of my diocese comprises from twelve thousand, to fifteen thousand Catholics. The Spanish language is chiefly spoken there, and the inhabitants are of Spanish or Indian origin. I experienced much consolation, in the midst, however, of great fatigue. I was obliged to preach two or three times daily, and we were often engaged in the confessional until after midnight. These poor Mexicans have very strong faith and a sincere love for their Religion. They reside in small villages, at a distance of about two or three leagues from one another; their cabins are wretched in the extreme. The savages carry on almost continual war against them. I was received with great joy, and the four months spent in this valley seemed to me very short. If time permitted, I could recount some affecting incidents of the lively faith of the people, and amuse you by a narration of singular adventures in this



long journey. On leaving the Rio Grande valley, I took the road to San Antonio. This was a travel of eight days. Not a single house did we see on the way. Every evening we prepared our meals under a tree, and slept upon the ground. In the morning, after a good cup of coffee, we resumed anew our march, to rest only at night-fall. I travelled in company with two officers and fifteen soldiers,—a sufficient escort to remove all apprehensions of the savages who are frequently met with in the path we followed. Having reached the populated section of Texas, I was much embarrassed on account of the frequent rains that deluged the country. Towards the end of November, I arrived at Houston, with my carriage broken, my clothing torn and covered with mud, my feet without shoes or stockings.

“In France, you could never form an idea of the difficulties which we are forced to encounter in our travels through this country: no bridges over our rivers, which often overflow; ill-defined roads, mud so deep, that at every step we run the risk of sinking down: but habit makes all these little inconveniences endurable.

“Every year, there are some conversions, and the faith is daily strengthened.”

Bishop Odin completed this recital in another letter addressed to his sister, Josephine, under date of June 26, 1856: “I shall go down to Larédo,” said he, “then follow the course of the river to Point Isabel. Eight Missionaries are stationed in the Rio Grande valley: I intend to appoint four more as soon as possible. After my last visit to Europe in 1851, we founded a convent there, this belongs to the Sisters of the Incarnate Word, who render valuable services to Religion in this section of the country hitherto destitute of schools. It is my intention to found a new establishment there, as soon as means allow. These houses of education are of great assistance to the Mission-



aries, and exert a salutary influence over the country. Last year, we opened a college at Galveston; it is under the direction of the Oblate Fathers. The Brothers of MARY, for some years past, have succeeded admirably in their school at San Antonio; the Ursulines labor for the instruction of our little girls at Galveston and at San Antonio."

This same letter furnishes curious details of an attempt of the Phalansterians, to form a colony in America. Every one is acquainted with the social *Utopias* organized under the reign of Louis Philippe, but which ended so sadly. Under the second Empire, certain spirits still dreamed of a golden age for mankind, freed from the trammels of the old laws of the Decalogue; unfortunately, poor families, fascinated by these theories, departed for America, under the direction of Victor Considérant, one of the abettors of Phalanstery. Bishop Odin received them at Galveston: "Many have arrived here from France," he wrote, "within the last two years (1854-1855.) They were conducted to this country by Victor Considérant, and seem to belong to the society of Fourier." Trials were not wanting to them, and a suffering heart is near to GOD: "Some of these people who remained in Galveston," adds the Bishop, "have returned to the practice of their religious duties. I intend to send a priest to Dallas where they have established a colony; I hope they will all return to the true Fold."

The pastoral visits through this vast extent of country, were extremely fatiguing, and often perilous. Bishop Odin devoted many months annually to this ministry. July 12, 1858, he gives the following details to Father Duplay, Superior of the Ecclesiastical Seminary of Lyons: "I am on the point of setting out on a pastoral visitation: this implies a journey of seven or eight hundred leagues. June 20th, closed the pastoral retreat, then followed a diocesan synod. All the priests who were free, took part in it, I was



much edified by their dispositions. In San Antonio, Father Dubuis has constructed a massive and beautiful church which I consecrated on August 15th. The Oblate Fathers, in their turn, will complete by October next, an elegant church at Brownsville. On Pentecost Sunday, I administered Confirmation at Galveston, to sixty persons, eight of whom had received Baptism a short time previous." And he concludes thus: "Conversions, although not frequent, are imperceptibly operated in all the localities visited by the priests; and, as a general thing, the new Christians are zealous and fervent. Our educational establishments render most important services; they are more flourishing than ever, despite the struggles to be sustained against prejudice and bad faith."

This pastoral visit which he announces, was attended by all sorts of disasters, one of which almost proved fatal to the Bishop of Galveston.

"You, probably, have heard of the accident that happened to me last year, and of the special protection of Providence over me. I was on my pastoral visitation. The child of a good family living at some distance was to be baptized; to reach the place, I was obliged to cross an arm of the sea five or six leagues in extent. I embarked in a little fishing boat. We had scarcely gone one league, sailing in perfect confidence and propelled by a favorable breeze, when I was struck by the sail, and thrown into the sea to the depth of fifteen feet. Not knowing how to swim, I was hopelessly lost. My first thought was to invoke the Star of the Sea, MARY Immaculate, and recommend my poor soul to GOD. The little boat sped rapidly onward, leaving me to struggle in the waves. After some time, it returned and passed at my side without being able to rescue me from my perilous situation; it returned a second time, passing above me; and as soon as I rose to the surface, the men reached me an oar which I grasped; and thus



was delivered from a death which I thought inevitable. I was at least, twenty minutes in the water; my strength was almost exhausted, I could not have borne the fatigue five minutes longer. I had swallowed a quantity of salt water, and I suffered during three days from the effects of this disaster. On the fourth day, I continued my journey, and resumed my ordinary occupations. I am indebted for my preservation, to a visible protection of Providence and of the Blessed Virgin. Help me to thank them for so signal a favor." He added: "Father Chambodut returned last November bringing with him two young students, one of whom has already been ordained priest, and four Religious women for the convent of Galveston, Father Duhamel who went to France for the benefit of his health, is expected to return by the end of this month; he will bring me five new Missionaries. The number of our priests is gradually increasing, but it is far from being adequate to the needs of the Mission. Last year we opened to divine worship, a beautiful stone church, erected at San Antonio for the English-speaking Catholics. I shall consecrate it on the feast of the Assumption. It is spacious, solid and very handsome. The Mexicans preserve the old church built by the colonists of this city.

"Next October, I shall bless a new brick church, about being completed at Brownsville. This also will be large and very beautiful. Thank God! Religion is making gradual progress among our Catholics, and, occasionally, there are conversions among those who were strangers to our faith. On the feast of Pentecost, I confirmed sixty persons in the Cathedral church, eight of whom had been recently baptized, others, at this moment, are preparing to receive the same grace.

"To give you an idea of the opposition which these good Religious meet with, I shall mention a fact which recently occurred at San Antonio. One of their boarders, sixteen



years of age, belonging to a family professing no religion whatever, after having spent three years in the convent, conceived a strong desire to be baptized and to become a Catholic. Convinced that if she went to her family for the vacation, she would not be permitted to return to the convent, and consequently, would have no opportunity of being baptized, she requested her father to allow her to remain one year longer at school; to this he consented. The vacation had just commenced when the young lady fell sick; from the first, she was impressed that she would not recover. On the day of her death she said to the Mother Superior: "Until now, you have refused me the grace of Baptism, fearing the displeasure of my parents; to-day, I beseech you to defer it no longer: I have but a short time to live." She received Baptism and expired some hours after.

"Two weeks had scarcely elapsed when the Protestant journals published anonymous letters disputing the reality of this death; pretending that the young girl was in good health, and that the nuns had concealed her in a dungeon, to associate her later, to their Community. The rumor found such credence among the public, that three months after the interment, the father, attended by many enemies of Religion, presented himself to attest the fact. They opened the grave which held her mortal remains. Seeing the body which they found more beautiful than on the day of burial, the father exclaimed: "O my daughter!" The white linen shroud had not a stain upon it; these men were forced to admit the truth.—A few days after this disagreeable event, the Sister Sacristan being in the chapel, found under the statue of the Blessed Virgin, a charming letter written six months previously by this young girl, to the Queen of Heaven, supplicating her not to permit her to die without Baptism.

"We are erecting a new convent at Laredo, a small city inhabited by five or six thousand Mexicans; we hope to



have it completed by next spring; it is destined for the Religious of the Incarnate Word, who are already established at Brownsville.

"Texas has been sorely tried during the past year. The drought destroyed all the harvest in the western section of the State. In many places the poor people had no bread; they were obliged to live on meat. The very animals were in great distress; for the uncultivated prairies which ordinarily furnished them with abundant food, were entirely dried up. This year, Providence is indemnifying us for the dearth: the harvest everywhere is abundant.

"My financial embarrassments are very heavy; I do all I can to diminish the debts of the diocese, which, despite all my efforts, daily augment. We have to do so much to respond to ever increasing demands of our population!"

In 1859 a new sorrow afflicted the heart of Bishop Odin: his friend Mgr. Portier, Bishop of Mobile, had just died, at the age of sixty-four years. This holy Bishop was born at Montbrison (Loire), in 1795: he was one of the first band of missionaries that set out from Lyons with Bishop Dubourg. At that time, he was but twenty-one years of age. Five years later, when Bishop Odin arrived in New Orleans, he was welcomed by this pious and fervent missionary. A few lines written at the period of his ordination, will reveal in all its beauty, the soul of the Bishop of Mobile: "Yesterday, my dear friend, in the church of St. Mary's at the Barrens, prostrate on the pavement of the sanctuary, I offered to God the vows of strict fidelity, of devotedness to His glory until death, and of constant zeal in diffusing the sacred fire....I wish to die to myself and to my own will." These fervent desires of the Apostles were the program of his whole life. Intrusted with the most arduous labors, missions, direction of colleges in New Orleans, he acquitted himself of all his obligations



most satisfactorily. When the See of Mobile was created, he was chosen to fill it, although quite young.

His Episcopate was most fruitful; he left a splendid cathedral, a college, numerous schools and convents. His name holds a prominent rank among the most renowned restorers of Catholicity in the nineteenth century. We found him in 1842, as Bishop, assisting at the Consecration of Mgr. Odin, his compatriot and friend, and his name has been deservedly mentioned several times in the course of this narration. At the time of his death, he was Dean of the American Bishops.

Bishop Odin suffered another loss still more afflicting to his heart: that of Mgr. Blanc, Archbishop of New Orleans, who died in 1860. The former Vicar of Ambierle, after an Episcopate of almost thirty years, bequeathed his See to Bishop Odin, who was far from suspecting this nomination. At this period, Bishop Odin was much engrossed by his affairs in Texas, as the following letter proves: "The population of Texas increases so rapidly, that, in all probability, I shall be forced to make an appeal for new colaborers. I have only forty-six priests, and I should have, at least, sixty. It is so difficult to absent myself, that I shall try by writing, to secure the auxiliaries I need: If this means does not succeed, I shall be obliged to go myself, and then, I shall have the consolation of seeing you. I shall decide the matter in a few months. We have just completed two beautiful churches; others are in course of erection. The diocese already has forty-five churches. A new convent has been built at Liberty, a small city situated in the valley of Trinity River. The Ursulines took possession of it last January, and the house is already filled with pupils. We shall soon have another convent at Laredo, near New Mexico, on the banks of the Rio Grande; it will be intrusted to the Religious of the Incarnate Word. The three old convents are in a



flourishing condition, they render inestimable service to the youth of the country. The Brothers of Mary give me every satisfaction in the establishments under their charge. I have a promise of the Brothers of the Christian Doctrine by next winter. We shall shortly commence a large hospital at Galveston; it will be confided to the Sisters of Charity. I received the plan of the church a few days ago, and about a month since, I purchased the site for the building; we have great need of this charitable institution. The railroads opening in Texas, entice many strangers who are greatly exposed to sickness; it is all-important to provide an asylum for them. Last year, the Benedictine Fathers established a monastery in the diocese. I intrusted several missions to them and gave them the old property of San José Mission, of which, by degrees I had gained possession at last; about two weeks ago, I introduced the Franciscan Recollects into an important district of the diocese. At present, there are only two Fathers, but the number will be increased. All these enterprises have been a source of great anxiety to me, and have entailed enormous expense. But I place my trust in Providence; notwithstanding my unworthiness, God has always been so good I know He will never abandon me."

April 19th, 1861, the Bishop of Texas was appointed by the Sovereign Pontiff to the Archiepiscopal See of New Orleans. This nomination was a heavy blow to the humble Lazarist. He wrote to the Superior General: "This *sad* news so afflicted me, that for several weeks, I could not bring myself to accept so weighty a charge. However, notwithstanding my repugnance, I must submit to the orders of His Holiness. Those whom I consulted on the subject, consider the duty imperative. Hence, despite my incapacity and my advanced age, I must occupy a See, the responsibility of which has always alarmed me." It caused inexpressible anguish to his heart, to abandon his dear



Texas;—his priests whom he had trained, his enterprises and his settlements, that had cost him so many sacrifices. His merit was well known in New Orleans. When his nomination was publicly announced, fear was entertained lest, in his humility, he would decline the appointment. A journal of that period, gives expression to the sentiments of the Catholics of New Orleans: “We trust that, upon due reflection, Mgr. Odin will recognize the expediency of accepting the charge; and we daily await the intelligence that he is, at last, resigned to the honor conferred upon him. We understand how painful to the pious, zealous Prelate, is the thought of abandoning the diocese of Galveston, in which every thing had to be organized, and wherein he is the object of veneration and attachment to all Catholics, particularly to his priests; but these personal considerations, we are confident, will, in the mind of Bishop Odin, yield to higher claims which redound to the honor and glory of God, and the good of souls.”

(*Catholic Mirror*, May 4th.)

In truth, these motives alone, were powerful enough to determine Bishop Odin to bend his shoulders under the burden. May 19, 1861, his arrival in New Orleans was announced, and May 26th, Trinity Sunday, he was installed.

#### CHAPTER XVIII.

New Orleans.—The See of New Orleans.—Bishop De Neckere.—Bishop Blanc. Installation of Bishop Odin.—Sickness.—Aix-les-Bains.—Consecration of Bishop Dubuis.

The See of New Orleans was erected in 1793. During the period of the French rule, this immense territory conquered by France, extending from the Gulf of Mexico to Canada, and west, to the Pacific Ocean, Louisiana was without a bishop. For our part, we cannot understand from what political motive, the Religious power would be restrained in presence of the civil power of a Governor;—however,



France had abandoned this country to some courageous priests and Religious who labored for the conversion of the savages. From 1793, to 1815, as above stated, the See, erected by a pontifical Bull, was deprived of a Bishop except for a period of six or seven years. Bishop Dubuis was not able to take possession of the See until 1824; two years later, he bade a last farewell to America. From 1826 to 1830, Mgr. Rosati, Bishop of St. Louis, bore all the episcopal responsibility of upper and lower Louisiana. Preferring seclusion, and to remain in Missouri, he employed most earnest entreaties to induce Father de Neckere to accept the Episcopacy. After repeated refusals, the humble and learned Lazarist allowed himself to be consecrated, dying three years after this event: he merely showed himself for a moment, to these people, to whose esteem and admiration he was so justly entitled.

His brief administration, however, exerted a happy influence over the public mind, rallying around his name both Catholics and Protestants. He was nobly endowed by nature; the most varied gifts of mind and heart were united in him, with virtues of the highest order. Although young—but thirty years of age—his eloquence held his audience spellbound; his prudence in the government of his diocese was that of the most experienced age. In addition to this, his zeal for the salvation of souls, and for the glory of GOD, was heroic. But, alas! his soul was too beautiful to tarry long upon this earth; the sufferings to which he had been subject from the age of twenty years, had purified him, and completed the holocaust he offered for the salvation of the new Church of America.

Bishop Blanc succeeded him. Wherever this worthy priest exercised the ministry, churches and schools sprang up, and Catholic societies were organized. The Sovereign Pontiff, acquainted with his boundless activity, had frequently desired to raise him to the Episcopacy, but could



not overcome his aversion to honors which he resolutely refused. True, his health was much impaired by his illness of 1830, and this plea, doubtless, justified his non-acceptance of the burden of the Episcopate. But, on the demise of Mgr. De Neckere, whose Vicar-General he was, it was no longer possible for him to evade the honor. He was universally designated, and in 1833, was appointed by the Sovereign Pontiff, Bishop of New Orleans. For nearly thirty years, he labored strenuously to secure missionaries, found schools, establish Religious houses, build churches, and consolidate the diocese which, especially since the year 1840, had marvellously increased. Venerated as a true priest of the Lord, his charity was no less an object of admiration, than his indefatigable zeal. He departed this life, June 20, 1860, universally lamented. The *Propagateur Catholique* in the issue of June 20, 1861, re-echoes the sentiments of the clergy and the faithful: "If God has consoled us by giving to Bishop Blanc a successor whom we ardently desired, the joy which we experience in this choice, does not obliterate the remembrance of the lamented Prelate who has bequeathed to us so many monuments of his piety, zeal and disinterestedness, as well as of his devotedness to the glory of God and the salvation of souls."

Bishop Odin in his Pastoral Letter, on occasion of taking possession of his See, May 19, 1861, renders the following tribute to his predecessor: He had always been to us a most tender father, and we entertained for him, the love and veneration of a dutiful, respectful and devoted Son. The tribute of mourning and affection which you have paid to his memory, and the pious homage which you deposited at his tomb were most precious. His life was full; less by the number of his years, than by the works and labors which rendered it so fruitful. How can we suppress a sentiment of fear, considering that we, so weak, so incapable, and al-



ready bending under the weight of years, are called to foster and maintain in their present prosperity, so many churches, flourishing establishments, and noble institutions, with which his long apostolate has enriched the diocese."

To so worthy a Bishop succeeded another, who was truly according to the heart of GOD. And, notwithstanding the last words of the above-cited Pastoral, which attest the exalted idea which Bishop Odin entertained of his obligations, the Sovereign Pontiff, by intrusting to him the See of Archbishop Blanc, fully responded to the desires of the faithful.

A Catholic journal of Baltimore (*The Catholic Mirror*), April 28, 1861, speaks thus of him: "Rome could not have made a happier choice, nor one that responded more heartily to the wishes of the Catholic population of Louisiana." Then, with exquisite delicacy, sketching the portrait and life of Bishop Odin, it concludes as follows: "The faithful of New Orleans will congratulate themselves on having at their head, a man who does honor to the ministry by his virtues, his learning, his meekness, and his Evangelical spirit. Bishop Odin will be welcome among us."

The separation from his dear Texans, was very painful to Bishop Odin. In his Pastoral Letter he betrays the emotions of his heart: "During our residence of more than twenty years in Texas, we received from the inhabitants only testimonies of benevolence and affection. Our Catholics, dispersed throughout this vast region, always received me with kindness. How painful to us, to separate from those to whom we had dedicated all our affections. How heart-rending to resign this land of Texas, to which we had consecrated our life, hoping it would afford rest to our ashes! With bitter sorrow we parted with those venerable priests, both Religious and Secular, who united in our labors with the most noble devotedness: who made the most generous sacrifices to coöperate in our works: who underwent so many privations, fatigues, and sufferings, to aid us in planting the



Cross of JESUS CHRIST in a region where it was so little known! Loving them with all the tenderness of our heart, we entertained the intimate conviction that death alone could separate us from them!"

Never did language more touching and more sincere, proceed from a Prelate in quitting a people for whom he had given himself in sacrifice. In New Orleans, his first care was to become acquainted with the flock confided to him: "We shall have no sweeter pleasure," he wrote to his new diocesans, "than to discharge our duty by visiting in turn all the parishes of this vast diocese. To run over your cities and villages, announcing tidings of salvation; to extend our hands over your children, imparting to them the gifts of the Holy Ghost; to gather from their guileless lips the proof that they are instructed in the law of GOD; to bless your persons, your houses, your fields; to pray with you at the tomb of your fathers; to guard the beauty of the house of the Lord and the dignity of divine worship; all this will be for us, not a toilsome labor, but a sweet and consoling occupation!"

In the accomplishment of this duty, he relies upon his priests: "In New Orleans, as in Texas, it will be our happiness to love the priests, ministers of JESUS CHRIST; our glory, to honor them; and our triumph, to merit their confidence!" He depends also on Religious Communities: "Brothers of the Schools, Virgins consecrated to GOD in cloistered monasteries or in houses of instruction: orphanages, hospitals for the sick, and in all works inspired by charity!" But his hope, above all, is in GOD, who alone gives the increase.

After receiving his clergy and the members of numerous Catholic Associations, he commenced on the very day of his installation, (May 26, 1861), to preside at festivals, and to administer Confirmation. The *Propagateur Catholique* announced that the Archbishop would assist at High



Mass. At noon, immediately after a patriotic and religious ceremony, he blessed the banner of the regiment of the New Orleans Guard. The notice adds: "As the regiment will not be able to defile in the church on account of the crowd and procession, the ceremony will take place in front of the Cathedral, Mgr., the Archbishop, will bless the banner after a brief address by Abbé Perché. A collection will be taken up for the benefit of the Orphan Asylum of the third district."

The *Propagateur*, from which we quote the above details, speaks thus, on the following day, of the ceremony: "The festival was magnificent; the people have given a new proof of their religious sentiments and of their charity. The spirit of religion was apparent in the attitude of those under arms, and in that of the numerous spectators present at the ceremony."

The afternoon was spent in conferring the Sacrament of Confirmation in the church of St. Theresa. "The Archbishop confirmed eighty-four persons," adds the same journal.

Henceforth, there is no intermission in his labors: "Thursday, May 30th, feast of Corpus Christi, the Archbishop administered Confirmation in the Cathedral to one hundred and thirty-six persons, at seven a. m.; at ten o'clock, to eighty-five persons, at St. Joseph's church; and at five in the evening, to one hundred and twenty-eight souls, seventy-nine of whom had made their first Communion a few weeks previous; six were converts from Protestantism. Friday, 31st, the Archbishop confirmed twenty persons in the Charity Hospital." To comply with the duty of his office, Mgr. Odin undertook at once, the visitation of his diocese: dispensing every where, with the grace of Confirmation, the word which enlightens and sustains. His presence was joyfully hailed by the people, and his benevolence, as well as his dignity, gained all hearts, Catholic and Prot-



estant. His priests, whom he tenderly loved, and whose labors he shared in this Apostolic journey, were greatly encouraged by the visit of their saintly Archbishop; and Religious Communities experienced a sense of protection under so prudent and discerning a head. The Prelate understood at once, the needs of his vast diocese. With his habitual precision, he drew up a Report of the same, which he presented to Pius IX. when he made his voyage *ad limina*, the following year, 1862. He intrusted the care of his diocese to Rev. Father Roussellon, who had been for a long time Vicar-General, and who was universally beloved; and to Abbé Perché, who was still young, but who was endowed with most brilliant talents; this latter, was destined at a future day, to succeed Mgr. Odin. The Vicars General were assisted in the fulfilment of their charge, by men of eminent worth: Rev. Father Maenhaut, Curate of the Cathedral, Father Chalon, Chancellor; Father Mullen, Curate of St. Patrick's; the Superiors of the Jesuits, of the Redemptorists, and of the Ecclesiastical Seminary. At ease, in regard to the administration of his diocese, the Archbishop, will be able, while fulfilling his duty of obedience to the Sovereign Pontiff, to take the pilgrim's staff, seeking vocations and pecuniary resources. Times, however, are threatening; war has commenced to crimson the soil of the Southern States, dealing misery and destruction.

In August of 1862, we find Mgr. Odin at Aix-les-Bains, tarrying there a few days to rest his wearied frame. His strength had greatly declined, and a paralysis of the face caused much anxiety to his friends, without, however, diminishing his ardor.

"Thank God," he wrote to his sister, August 8th, "for the past three days I experience great improvement. The cure is not yet complete, but the physician has no doubt that the malady will entirely disappear." He adds: "I have found at Aix-les-Bains many ecclesiastics who ren-



der me all kinds of respectful and devoted services. I am seldom alone: this, however, is a subject of regret to me, for I naturally love solitude, and I have great need of it.

"Last week I paid a short visit to the Archbishop of Chambéry, who received me with great benevolence. He is an old man of eighty, but full of vigor and energy." (Mgr. Billet, since, Cardinal.)

The care of his health weighs heavily on Archbishop Odin, and the rest he is taking appears to him selfish. "I long to resume my journey," he writes to his family, "and to reach Rome. This care of the body entails a neglect of the affairs that brought me to Europe. Perhaps the physician will permit me to leave early next week. From this place, I shall go to Genoa by way of Turin; thus shortening my route by two days. I wrote a few days ago to Abbé Dubuis, asking him to visit you; I hope he has complied with my request. I shall write you from Rome."

Abbé Dubuis, that intrepid missionary of Texas, was at that time in France for the benefit of his health, of which he had been so prodigal in the labors and painful life of the missions. Mgr. Odin, returning from Rome, brought his nomination to the See of Texas. The choice could not have been happier; and after much discussion of the matter, Abbé Dubuis accepted the charge, with the submission of a soldier appointed to new and arduous campaigns. The consecration took place two months later, on Sunday, Nov. 23, 1862, in the chapel of the Ecclesiastical Seminary of Lyons. This was a great event. Mr. F. A. Perrin, Professor of Rhetoric at St. Jodard, gives an account of this affecting scene, in the journal of Roanne: "The first consecrator was, naturally, the Archbishop of New Orleans, who, as a wise father, bequeathed the inheritance to the most worthy and best beloved son. The assistant Prelates were Mgr. de Charbonnel, former Bishop of Toronto, and



Mgr. Lyonnet." Mgr. de Charbonnel at that time, concealed under the habit of a Capuchin, his varied lore and eminent virtues. He was formerly, Professor of Theology in the Ecclesiastical Seminary of Lyons: his zeal and the ardor of his mind so fruitful in resources, led him, regardless of all fear and danger, to the destitute regions of North America. Mgr. Lyonnet, Archbishop of Albi, had filled a long career in the professor's chair and in the administration of dioceses; he was the early friend of Mgr. Odin. Rivals in study and in success in the Preparatory Seminary of Verrières, and later, in the Ecclesiastical Seminary of Lyons, they had met at several epochs; and the Bishop of America was largely indebted to the benevolence of the former Vicar-General of Lyons, for the success of his works.

Mgr. Lyonnet was first, Bishop of St. Flour, afterwards of Valence, and, finally, Archbishop of Albi. "This liturgical solemnity," said Mr. Perrin in the notice aforementioned, "is always replete with majesty, beauty and emotion; but, on the present occasion it was enhanced by a special character. It took place in a Seminary which had furnished, and which still continues to furnish glorious bands of apostles and martyrs; it had for witnesses, those altars at the foot of which the most generous vocations had blossomed and matured before GOD; it had for spectators, that young army of aspirants to the priesthood, whose hearts thrilled with emotion, whose eyes were moist with tears, on beholding this priest once seated on the bench beside them, and who was about to bless them as a Bishop after having edified and astonished them, as a missionary. I do not speak of the liturgical details, I prefer to dwell upon the intimate and affecting character of this consecration, which was a family feast, as well as a feast of the Church. Hence, all hearts were deeply impressed, and many tears shed. During the magnificent Preface following the Unc-



tion upon the head of the Bishop elect, on coming to this passage: *Tribuas ei, Domine cathedram episcopalem ad regendam ecclesiam tuam*, the voice of the Pontiff was lost for a moment in the midst of sobs and tears; doubtless he, as well as the assistants, thought of Galveston, the episcopal city of Texas, invaded and threatened with fire and pillage by the ruthless armies of the North.

When, towards the close of the ceremony, Mgr. Dubuis in a voice tremulous with emotion, chanted the beautiful and cordial thanksgiving to the consecrating Bishop: *ad multos annos*, and after receiving from him and the assistant Bishops the kiss of peace, I must acknowledge that never before had I witnessed a scene that so stirred my soul. Poor missionary Bishops! embracing one another at the foot of the altar, while the cannon of Civil War boomed around their Sees; wishing one another: *ad multos annos* when they could not count upon one week of life in regions still but half civilized, and in climates so insalubrious. But God delights in contrasts: to the dissensions of the world, He opposes the magnificent spectacle of Catholic Unity. The diocese of the new Prelate is blockaded; there is no ingress or egress for men or for tidings; but the Church, independently of the blockade will, without the least doubt, advance by the triumphant force of charity!"

These last words will be verified to the letter as the following chapter will prove.

(To be continued.)



## SOUTH AMERICA.

### COLUMBIA.

*Report of* REV. R. PENA, *Priest of the Mission, of Popayan,*  
*on the Missions of the Coast.*

Cali, May 20, 1896.

For the third time, we have broken the bread of the divine Word, to the inhabitants of the villages and hamlets on the banks of the rivers of this coast.

The river is everything to these poor people. Here they build houses on large stakes of *guayacan*, which kind of wood is the least affected by the destructive agency of the waters; here, they find among the various classes of palms abounding in these localities, material for the floors, walls and roofs of their dwellings; here, moreover, beside their cabins, is their field of labor where they raise the banana the chief article of food; maize, for which in time of scarcity they substitute the *chigua*, the hull of which is similar to that of cacao; the manioc and sugar-cane, from which they extract by means of heat and fermentation, their favorite beverage, called *guarapo*.

The river also supplies the people with their principal means of support: fishing. They employ the line, the harpoon, the net, or snares called *corrales* or *catangas*; and in fine, the metal so coveted—gold, the most important article of commerce.

But these rivers so useful, which minister to all the wants of those who dwell upon their banks, often become, in the designs of God, an instrument of His justice and of His mercy, which strikes but to convert and save souls. When the rivers overflow, they bear away everything in their



impetuosity: dwellings, grain, fruits, harvest, all are washed away, or buried under a thick bed of sand; and the number of human victims is sometimes very great.

A few years ago in an extraordinary freshet, the river Saija carried away many houses; twenty-five persons perished in the waters; an infant was saved, as by a miracle; it was found the next day suspended in a cluster of vines.

Last year we gave a Mission on the rivers Timbiqui, Guajui, Saija, and at St. Joseph of Micay; at St. Anthony and at Juntas on the river Yurumangui, at St. Isidore and at Barco, on the river Cajambre.

Although several white families are established on these shores, it is nevertheless, true to say, that the generality of the inhabitants belong to the negro race, naturally, so impulsive and gay, but at the same time, docile and submissive, especially towards the priest; recognizing in him the true minister of JESUS CHRIST. There is, doubtless, much to be desired among these negroes in a moral point of view; but, certain practices of piety which they cherish and transmit, religious chants which they have not forgotten, bear testimony in their case, to a true and solid faith.

The Mission was a subject of great happiness to them: they attended all the exercises, and were eager to learn the Catechism, which, for the greater number, was no easy matter.

In localities where we had already given Missions, we perceived the consoling results of these holy exercises; confessions were more easily made, because these poor people had not forgotten what they had heard, or promptly recalled it to mind.

In fine, listening to the word of God, made them enter into themselves, and disposed them suitably for the reception of the Sacraments.

During the Missions of last year, we heard two thousand, seventy-one confessions, blessed two hundred



ninety-four marriages, and administered baptism to five hundred eighty-four infants.

This year, the confessions amounted to two thousand, three hundred sixty-six, marriages, one hundred ninety-two, baptisms, six hundred eighty-two, and we legitimized in all, seventy marriages that were null from canonical impediments.

To our deep regret, we were obliged to leave many marriages unrectified, because the extraordinary faculties granted by the Apostolic Delegate expired during the last Mission, and there was no time to procure a renewal of the same. It is needless to state, that each of these marriages, with very few exceptions, put a stop to a shameful concubinage which had given scandal to the faithful.

Another fruit of the Mission, no less consoling, was the reestablishment of harmony among married persons who had been at variance for years: thus restoring that Christian peace, which, according to the Apostle, surpasses all understanding; and enkindling the fire of divine charity in many hearts, that generously deposited at the feet of a merciful GOD, their enmity, hatred, and projects of revenge.

This portion of the diocese, on account of the limited number of Evangelical labors which the church of Popayan can furnish, is, unhappily, much neglected.

Hence, these poor people so persistently claim the presence of the priest, the care of a pastor for the salvation of their souls; this is the reason why they receive the Missionary with transports of joy, and part from him with most profound sadness, as testified by their lamentation and tears.

May our Lord, in pity open at last, in behalf of these poor forsaken Christians, the treasure of His mercies, and furnish the means of promptly ministering to their pressing needs!

RAYMOND PENA, I. S. C. M.



## BRAZIL.

*Letter from REV. BARTHOLOMEW SIPOLIS, Priest of the Mission, to VERV REV. A. FIAT, Superior General.*

Seminary of Coritiba, Feb. 14, 1896.

MOST HONORED FATHER,

*Your blessing, if you please!*

GOD be praised! we have been at Coritiba for eighteen days!

This sojourn in the charming capital of the State of Parana, has been truly a vacation to me, after the last four retreats given to our Sisters at Rio Janeiro, during the hot season.

At Coritiba, the labor of transforming a large family mansion into a Preparatory Seminary, is a sweet rest, on account of the agreeable temperature of the climate.

Preparing what is absolutely necessary for the proximate opening of this new Seminary, allows scant leisure to give you detailed information respecting this country.

The new bishopric, whose See is at Coritiba, was created in 1894, by Leo XIII.

The diocese comprises the two large States of Parana and Saint Catherine, united under the crook of a good Shepherd.

Mgr. Joseph de Camargo Barros, Bishop elect of Coritiba, went to Rome for consecration. He returned with orders from the Holy Father to found, as soon as possible, a diocesan Seminary for preparatory studies, and a higher course for students called to the Ecclesiastical state.

Shortly after taking possession of his See, His Lordship addressed to me the letter which I forwarded to you, and in which he expressed his desire to intrust this important establishment to the Sons of Saint Vincent. After long



delay, your letter of January 4th, reached me, confirming the nomination of Father Frechet, as Superior of the Seminary of Coritiba. It was already the 22nd, of January, and I had promised the Bishop not to delay beyond the 25th, the departure of the Missionaries.

It was impossible to await the arrival of Father Frechet, from the mission of Diamantina, for transportation depended on hired mules and horses that were to be prepared for eight or ten days' travel across the mountains, before reaching the first railway station.

I took with me our dear Confrères, Father Vollet from Pétropolis, and Father Deschand from Bahia, appointed from the first, for the foundation of the new Seminary; and on the feast of the Conversion of St. Paul, we boarded the steamer *Itaitoba*, which sailed direct to the port of Parana-guà, whence by rail, we could reach Coritiba.

The journey was short and pleasant; we landed on Saturday, about 11 a. m.

At 1. p. m. the train conveyed us to the high mountains which serve as impregnable ramparts to the State of Parana, on the sea-coast.

The railway across this vast chain of lofty mountains, is a prodigy of daring and skill. It was constructed by a French company, the centre of administration being at Paris.

We arrived at our destination after a journey of five hours and a half. The Rev. curate of the cathedral, with other friends, priests and laymen, awaited us at the depot; they extended to us a cordial welcome, and accompanied us in carriages, to our improvised residence, where we returned thanks to GOD for our successful voyage.

The same day, we made our first visit to the Bishop, who expressed much joy at our safe arrival. He had but one regret: that of not being able to procure Daughters of Charity, as he desired. "I would have been so happy," said he, "to see my diocesans embrace the Institute of St.



Vincent; there would be many vocations if his Daughters were established in this country, where they would effect so much good."

The next day, it was the Bishop's pleasure to accompany us to the dwelling he had procured for the temporary installation of the Seminary, awaiting the construction of the edifice in contemplation. We studied together the necessary modifications. Although this building is one of the largest in the city, it is insufficient even for the Preparatory Seminary; many students are already announced for the Ecclesiastical Seminary. We have published the program of preparatory studies; the opening of the Seminary is decided for the 7th, of March, under the patronage of St. Thomas Aquinas. For the new edifice, destined to accommodate two hundred students, the Bishop has already selected a large tract in one of the most beautiful localities within the city environs, about two kilometres from the centre. His Lordship took us there in his carriage: it is an elevation of gentle declivity, a portion of which is woody. In the course of a few years, it will be within the enclosure of the Capital which is daily extending.

What shall I say of Coritiba? I can only endorse the opinion of all who have seen it. It is a city of great promise both on account of its geographical situation and its extensive population, including a great number of Europeans.

The vast plateau which it commands, is forty leagues in diameter. It is composed of numerous and fertile hills; the climate is healthy, fruit in abundance; it will furnish all the products of Europe, if propagated. During the past years, more than forty thousand Polish families have penetrated to the interior of this country, and have dispersed in different directions. Polish priests, intrusted with the religious service, labor to preserve in these Chris-



tian families the spirit of faith and the practice of Religion : these families will doubtless furnish vocations.

More than thirty thousand Italians have established themselves in the centre of the State of Parana.

German colonies are less numerous, but they were the first to settle in this charming country ; they seem more energetic and industrious than the other nations.

At Coritiba, the Brazilians and Germans have the richest warehouses, and carry on the most important enterprises.

Although there are in the country excellent Portuguese and French families, yet, contrasted with the other settlers, their number is small.—The population of Coritiba, composed of these divers nationalities, amounts to forty thousand. The city is situated 26° south of the equator, and is one thousand metres above the level of the sea.

From the centres of cultivation founded by the colonists, industrial, and, above all, agricultural produce is daily brought to market, thus maintaining continual commerce. As these centres radiate from every direction towards the interior of the State of Parana, even to the limits of the States of St. Paul and St. Catherine, the farmers bring to Coritiba the fruits of their labor, and procure at the markets all they need. This going and coming of the inhabitants and farmers gives to the city quite a European appearance.

For the transfer of passengers and merchandise, the city is well provided with wagons drawn by strong mules ; these traverse the principal streets of the city and environs.

Built upon a series of gently sloping hills, the city is admirably susceptible of development ; the principal streets extend many kilometres into the country, wherein large faubourgs are already formed.

On one of the hills, in the centre of the city, stands the handsome Cathedral, of recent construction. It was at first



the parish church of Our Lady of Light: *Nossa Senhora da Luz*.

This has become the episcopal church by the erection of the bishopric of Coritiba: it has not ceased, however, to be a parish church, because, in this large city, there is but one parish, although there are three churches: one for the Poles, another for the Italians. The Brazilians attend the Cathedral where the faithful of all nationalities meet. This monument, the first of this country, is due to the zeal, influence and devotedness of the Curate, an excellent priest, Father Albert Joseph Gonçalves.

He has been elected deputy to the State Congress of Parana, which meets at Coritiba; he so won the confidence of the deputies, that they elected him President of the assembly. He goes from the Cathedral, of which he is Curate, to the sessions of Congress, at which he presides.

Being zealously devoted to the foundation of the Seminary, to which the Bishop has consecrated all his energies, since taking possession of his See, this worthy President powerfully assists His Lordship, by pleading in favor of this all-important and necessary institution.

Under this twofold influence, the State Congress of Parana has voted the sum of a million francs, at par value, as an appropriation to the Seminary. The law voted by the deputies, has been sanctioned by the Governor of the State, Dr. Francis Xavier da Silva. In a visit which we had the honor to pay him, conducted and presented by his friend, Abbé Albert, he promised us that the law should be put into execution before the end of the month. There is a series of State lotteries, the profit of which will go to the Seminary, to the amount of a million of francs. But it will require time to realize this amount.

Recently, Abbé Albert Gonçalves was elected federal Senator. While retaining his title of Deputy of State and President of the Congress, he will soon depart for Rio, the



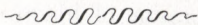
federal capital, or seat of the senate, to take part in the labors of the assembly. He is at present preparing himself to defend the doctrine and laws of the Church on occasion of the discussions that may arise in the senate.

I have spoken of our hopes, I do not wish to mention our fears, for important works like these, are not without their difficulties; but it is best to cast them into the adorable Heart of JESUS and say to him: *In te, Domine, speravi non confundar in æternum*. During the forty-one years I have spent in Brazil, the mercy of the Sacred Heart has not permitted, and I trust never will permit me to be confounded.

Bless your children of Coritiba, Most Honored Father, with the works entrusted to them, and in a particular manner,

Your devoted Son and humble servant.

BARTHOLOMEW SIPOLIS. I. S. C. M.



## DEPARTURE OF MISSIONARIES.

*For Persia:* Messrs. Charles Chiari and Raphael Nébidzé, Clerics.

*For Brazil:* Rev. Fathers James Nathaniel, Alfred Demarchi, Hubert Moonen and Louis Dilda: Brother Andrew Lancelot.

*For the Argentine Republic:* Rev. Fathers Henry Rosenberg, and Frederic Possberg.

*For China:* Rev. Fathers Leonce Marion, Joseph Fabrègue, Emile Baes, Claudius Gonon, John Mary Lacruche, Benjamin Janssens; Messrs. Leonard Hoefnagels, John Baptist Rossignol, Joseph Asinelli, and Augustus Henault, Clerics.

*For Madagascar:* Rev. Charles Lasne; Brother John Adgou.



## OUR DEPARTED.

Brother Joseph Hagos, Mother-House, Paris.—Rev. Albert Barberis, Plaisance.—Rev. Victor Simon, Rio Janeiro. Brother Martin Perez, Madrid.—Rev. Catello Longobardi, Naples.—Rev. Richard Duran, Santiago, Chili.—Rev. John Baptist Fioriti, Pekin.—Rev. Vincent Terrasson, Mother-House, Paris.—Rev. James Perboyre, Mother-House, Paris.—Rev. Eugene Maurat, Ecclesiastical Seminary of Evreux.

### REV. VINCENT TERRASSON.

This venerable priest died at Paris, August 6, 1896, in his eighty-third year. He was particularly noted for his priestly dignity and unvarying affability.

In a Conference, held according to custom, on the edifying examples he left us, it was remarked that he never intentionally caused pain to any one, nor uttered a disobliging word. In his conversation, he was extremely careful of the reputation of others, and never spoke of his Superiors but with edifying respect and affectionate veneration. He was a man of rule, of duty, and of remarkable piety; even to the last, notwithstanding his advanced age (80), he rose at 4 o'clock, and made his meditation with the Community.

Father Terrasson was born at St. Genest, in Poitou; he successfully completed his theological studies at Poitiers, where he was the fellow-student and rival of Abbé Ulysse Maynard, the future Catholic controversialist, author of a much-prized Life of St. Vincent de Paul. Seeking his perfection, he entered the diocesan association of Oblates of St. Hilary. In 1858, he sought admission into the Congregation; he discharged therein important functions, to the satisfaction of all. In the Mother-House, he was Secretary General from the year 1883 to 1892, at which date, in consequence of weak sight, he was forced to discontinue this office. During that period he was charged with



the publication of the collection of circular letters of the Superiors General of the Congregation; and he affirmed that the perusal of these letters to which he was obliged to give special attention, had inspired him with an exalted idea of the Company. He was the chosen director of those who came to make the retreat at St. Lazare, the majority of whom addressed themselves to him. The Work of the Holy Trinity in behalf of the Souls in Purgatory, was very dear to him, and he labored with zeal and success in propagating the same. At his death the grateful, holy souls must have come to welcome him.

On the day of his death, he celebrated holy Mass at his usual hour and with his accustomed piety. Shortly after, returning to his room, he prepared to say his "Little Hours." A weak spell came on, to which, however, he had been subject from time to time. Immediate attention was given to him; but, the weakness increasing, he received absolution, and then, Extreme Unction. All this took place within half an hour. He passed from this world without agony, in peace, which was a continuation of that which had marked his entire life.

#### REV. JAMES PERBOYRE.

On the 10th, of August, this year, there also passed away from the Mother-House at Paris, a Missionary cherished with a special affection by every one, Rev. James Perboyre, brother of our Blessed Martyr, John Gabriel.

The fifth of eight children, in a truly Christian household, he was born at Puech, parish of Montgesty, diocese of Cahors, May 21, 1810. His uncle, a Priest of the Mission prior to the Revolution, had diffused among his kindred an ardent love for St. Vincent de Paul; the result being that the two elder brothers of Father Perboyre entered the Congregation of the Mission—John Gabriel our Martyr, and Louis, who died on his way to China.



Father James Perboyre's great humility, prompted him to seek admission as a Brother; under this title he was received September 18, 1832. In 1843, it was decided that, "because of his great virtue, he be promoted to Holy Orders;" already did the glory of the martyr John Gabriel, who had shed his blood for the faith three years previous, seem reflected upon him. Perhaps even he was given a foreknowledge of the favor to be vouchsafed him, when he could offer the Holy Sacrifice upon an Altar erected over the tomb of his heroic brother. Although raised to the priesthood, he still preserved the modesty, earnest devotion to duty, and submissiveness which had already characterized him; employed in the Secretariat, he still discharged many material functions! How many journeys to the office on mail days to deliver or bring back the correspondence of our foreign missions! These duties have latterly been confided to the Brothers; with what zeal and humility he performed them. Father Perboyre was condescension itself.

The mild and unalterable gayety of his character attracted every one. With one of his sisters, Marie-Anne, Daughter of Charity, then stationed at Naples, he enjoyed in 1889, the inexpressible happiness of assisting at the festivities of the Beatification of his martyr-brother, John Gabriel, at Rome. It was considered an honor to have him present at the solemn celebration in several cities; he entered into everything with charming ease and grace. Each evening, at the Mother-House of Paris, he might be seen making his way to the Altar of his Blessed Brother; doubtless to offer there his fraternal souvenir, and to recommend those who had solicited his intercession with our Martyr. Kind and affable towards all, he found all obliging and affectionate in his regard; he was looked upon as a privileged child of the family, beloved of God and men.

In the service of God, he tasted the sweetest happiness; and in a note traced by his pen we find him expressing his



gratitude to Heaven: "Why this blessed position which all might envy thee? Why art thou in this House, by the favor of our good GOD, amid circumstances so providential; when the primitive spirit is revived in the Congregation; and thou art still here, whilst so many other Confrères have, from the early days of the century, been deprived of these consolations?"

Of the members of this patriarchal family who had gathered around St. Vincent, there now remains only his sister, Antoinette, born in 1815; a Daughter of Charity, she still labors in the mission of China, sanctified by the blood of John Gabriel.

Without any sickness, without pain, after having received the last Sacraments, Father James Perboyre peacefully yielded up his soul to GOD. A large concourse of devout persons, conspicuous among them the Daughters of Charity, attended his obsequies.

#### REV. NICHOLAS BASILI.

*The Semaine Religieuse* of Florence, published the following notice, announcing the death of the lamented Father Basili. (May 30, 1896):

On Saturday, the 23rd inst., after a short but painful illness, Rev. N. Basili, Priest of the Mission, and Director of the Daughters of Charity, Province of Italy, departed this life at the age of sixty-eight, at the *Pia Casa* of Sienna, of which establishment, he was Superior. The noble qualities with which his soul was endowed, elicited the love and esteem of all who approached him, and who had occasion to seek his prudent and wise direction.

The Congregation of the Mission has lost in him a member who, by his erudition and piety, was an honor to the Company. A lover of order, and zealous for regular observance, Father Basili was, by his example and fidelity to Rule, a worthy guide to those whom he governed. He was a man of business and of sacrifice; he never spared himself, and he fell a victim to duty.



In him the Daughters of Charity have lost a wise and prudent Father, full of solicitude and affection: they will not readily forget the benefit they have derived from his intelligent and paternal Direction.

Depart in peace, blessed soul, and enjoy in the bosom of God, the fruit of thy labors.

REV. EUGENE MAURAT.

Mr. Eugene Maurat was born Jan. 20, 1825 at Angers, he was received into the Congregation of the Mission, Oct. 3, 1846. His Missionary life, after priestly ordination, was spent exclusively at the Ecclesiastical Seminary of Evreux: that is, during an abode of forty-six years. He was sent thither in 1850, in capacity of professor; but, Aug. 15, 1865, he was appointed Superior. He was successor to Rev. Urban Denis, who replaced Rev. John Francis Chos-sat, named Superior in September, 1846, when the direction of this Seminary was confided to the Congregation.

The administration of Father Maurat was characterized by rare prudence; united to virtue, it gained the esteem of all the Bishops who ruled at Evreux, during his long career. He was named deputy by the Province of France, to the Sexennial Assembly, held last July. As age weighed heavily on the good priest, the Superior General said to him after the Assembly, that he had decided to relieve him of his functions as Superior. At this announcement, the worthy Missionary manifested no sign of regret, either in his words or on his countenance. Although his heart must have been attached to an office which he had devotedly exercised during so many years yet, he declared that he was ready to submit in all simplicity to the will of his Superiors. He was, however, still to reside with his successor at Evreux, in the house wherein he had dwelt, since his entrance into the Congregation.

GOD was satisfied with his sacrifice. A few days after,



he was attacked by paralysis. Having received the last Sacraments with lively faith, he peacefully expired at Evreux, August 13, 1896. A large concourse of priests honored his obsequies, at which the Bishop also assisted.

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## WORK OF THE HOLY TRINITY,

IN BEHALF OF THE SOULS IN PURGATORY.

In consequence of the demise of the lamented Father Terrasson, the Superior General, President of the Work, has been obliged to appoint a new Director. He has selected Father Bettembourg, Procurator General of the Congregation, to whom, henceforth, will be addressed (Rue de Sèvres 95, Paris), all that regards recommendations, subscriptions, or whatever concerns the administration of the Work.





BOOK NOTICES.

54. *S. Vincentius a Paulo. Twe toespraken door, Dr. Schaepman.* (St. Vincent de Paul; two allocutions by Dr. Schaepman.) Utrecht, Van Rossum, 1896. Brochure in 8<sup>vo</sup>, 32 pages. (*Dutch.*)

Dr. Schaepman, priest and deputy to the parliament of Holland, is, in his own country, by his oratorical talent, and by the esteem in which he is held by political men of all parties, what Mgr. Frappel is in France. With love for his hero, he conceived and delivered these two eulogies of St. Vincent de Paul, whose spirit he wishes to revive, and to induce modern society to conform thereto. *St. Vincent de Paul, and The Nineteenth Century*: these works embody the deep and precise views which he develops. Holland has thus offered an eloquent and valued tribute to the honor of the great Saint venerated by the Catholic world.

55. *Program of studies* of the Conference of Works in Ecclesiastical Seminaries.

I. Cahors.—A Review, which makes special profession of inculcating the teachings of Leo XIII., in his Encyclical on the Condition of laborers, has published the following lines which we read with great pleasure: "Ecclesiastical Seminary of Cahors; Conference: Blessed John Gabriel Perboyre. We received from the Ecclesiastical Seminary of Cahors, the following document which we are happy to impart to our readers. We offer at the same time, our respectful congratulations to the professors and to the students who so well understand the new and pressing duties of the clergy of our epoch." (1). Here follows the program of studies of the Conference of the Works of the Seminary of Cahors, placed under the patronage of the Blessed Martyr, Gabriel Perboyre, originally of the diocese of Cahors, and one of its brightest ornaments.

We read with all the greater pleasure, the words just

(1). Christian Democracy, Dec. 1895.



cited, in as much as, at the same date, another Review (1). with intentions no less upright, considered and presented the facts under a different aspect. Endeavoring to show the inutility of establishing popular circles of studies, the Review states that the program supposes the priest to be the counsellor of the laboring classes and of all who unite with them; but, it adds: "in regard to questions of economy, of salaries, etc., it will often happen that the priest will be no better informed than those whom he is appointed to govern."

The simple facts of the program of the Conferences of the Works in seminaries, as at Cahors, suffices to show that, thanks to GOD, this will not be the case. In almost all the seminaries, conferences exist similar to the one already mentioned. We shall notice certain other seminaries directed by Priests of the Congregation of the Mission:

II. ALBI.—We read in the *Bulletin of Union of Associations* (July 1896): *Conferences of the Works of the Ecclesiastical Seminary of Albi.*

"The year 1896 has been well filled by the Conferences. We subjoin the title of theological and practical matters treated during the scholastic term:

"1. Is the contract of labor a contract of sale?

Is the contract between the capital and labor a social contract?

"The contract of labor, its nature, its special object.

"Should wages be proportioned to the number of the laborer's family? Should the State interfere to decide the minimum of wages?

"2. Conferences of Saint Vincent de Paul. Nature,—Object,—Spirit.

Origin of Societies.

"Rules to be followed in the formation of Conferences of St. Vincent de Paul.—Visitation of the Poor.—The Crèche and the Asylum in the Conferences of St Vincent de Paul.

(1). Catholic Review of Institutions and of Rights, Dec. 1895.



"Conferences of St. Vincent de Paul in country-places.

"Conferences of St. Vincent de Paul in circles and colleges.

"Patronages for orphans, pupils, and apprentices.

"Committee of marriages.

"Wages of the poor.

"Association of Ladies of Charity.

"We see that the seminarians are posted concerning important questions; and hereafter, they will be qualified to profitably direct various works. They will also have the concurrence of generous Christians devoted to these good works, whose success will be much greater when they clearly understand the end for which they are laboring.

"The Conference has conceived the happy idea of publishing the result of these undertakings, so that the seminarians can easily refer to the teachings that will be useful to them."

III. ST. LOUIS, MISSOURI (United States).—At the Kenrick Seminary, of which we spoke above, p. 500, and which also is directed by the Congregation of the Mission, nothing is neglected that may be useful to the young clerics at a later period. We transcribe from the report of studies during the year 1895—96 the following:

"Course of Political Economy.—Mr. Graham Frost gave this year, before the same auditory (all the students, professors and priests of the city), six exhaustive Lectures on Political Economy as follows:

"1. The Foundation—Value. The Church and Economics. Mediæval Economics. Value, a metaphysical idea. Orthodox school. New school.

"2. Wealth. Property, basic idea of wealth. Capital and the production of wealth. Distribution of wealth. Origin of wealth.

"3. Hire. Rent. Capital and labor. Cost of labor. Prices and wages. Unearned increment.

"4. Strife. The labor movement. Strikes. Remedies.

"5. Reconciliation. Reform begins with the individual. The principle which generated civilization, the principle



which alone can preserve it. Right use of wealth. Voluntary associations. Liberty of the Church.

“6. Recapitulation.”

IV. Paris.—We shall add, finally, that a similar Course has been established at the Mother-House, Paris, for the young students, many of whom, will hereafter, as professors, be called upon to explain the teachings discussed at the present day. The Course lasts two years; the first year, is given to the *doctrinal exposition*, the basis of which is found in the divers Encyclicals of Leo XIII. and more particularly in those *Au milieu des sollicitudes et Rerum novarum*; the second year is consecrated to the *historical exposition* of economical doctrines, of the old schools and of the present school.

Upon these questions in which justice and individual rights of conscience are no less interested than social peace, the priest should be ready to give to those, who apply to him, answers conformed to the law of GOD, and which will be corroborated by the teaching of theology: *legem requirent ex ore ejus*.

56. *Exposition and Demonstration of Catholic Doctrine*, by Rev. J. B. Lagarde C. M., Paris, Lethielleux, 1890. One vol. in 18<sup>mo</sup> 295 pp.

To make this book known, it will suffice to give the authorized appreciation of the same by two eminent Prelates:

“Under the significant title of *Exposition and Demonstration of Catholic Doctrine*, Abbé Legarde has offered to the public, a remarkable work which may be justly considered an excellent epitome of Catholic theology. We cheerfully accord to the same our approbation, and express the desire that it may become the manual and *vade mecum* of all those who seek to be well instructed in the science of Religion.—Troyes, June 11, 1892. PIERRE, Bishop of Troyes.”

“I have carefully perused your *Exposition and Demonstration of Catholic Doctrine*, with which I am so pleased, that I intend to recommend it to my clergy as deserv-



ing of unanimous praise. It will be very useful to all who explain the catechism to children. Accept etc.

PIERRE-MARIE, Bishop of St. Briec and Tréguier."

57. *Dom Joseph de Martinet, Carthusian*, who died at Marseilles, in the odor of sanctity, June 12, 1795;—by a Priest of the Mission. Montreuil-sur-mer, Notre Dame des Près, 1896. One vol. in 18<sup>mo</sup> 180 pp.

To study the life of the friends of God, to live thus intimately with them, and then make them known to others, is to perform the work of an Apostle. Without going back to the early ages of Christianity, and without bringing forward the illustrious examples of later periods, as it would be easy to do, we have instances on family record. Collet, after his thorough studies in theology, took pleasure in writing and publishing the life of St. John of the Cross, that of Mother Victoria Fornari, and also the Life of Mary Henry Boudon. Other Missionaries in the last century, wrote the Lives of Cardinal Lanfredini, Rosa Martini, etc. At the present day we hail with pleasure the Life of Dom Joseph de Martinet, Carthusian.

In the judgment of a learned Prelate, the biography of the humble and devout priest which we announce, is a laborious, but well-authenticated work; it depicts the city of Marseilles as it was at the close of the eighteenth century. The book written with taste and elegance, is delightful and most interesting. Let us add that it was compiled in the midst of the absorbing duties of a life consecrated to teaching, and the education of youth: consequently it has a twofold merit.

58. *Panegyrics of St. Vincent de Paul*. Chronological list (continuation): see, above. pp. 269, 417.

Towards 1770. De Beauvais, Bishop of Senes (1731-1790). Panegyric of St. Vincent, delivered in the church of the Hotel des Invalides, July 19.-Migne, Vol. LXXI, p. 409.

*Circuibat per omnes civitates et castella, docens in synagogis eorum, prædicans Evangelium regni, et curans omnem languorem* (Matth., IX-35). 1. What religion owes to  
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the zeal of St. Vincent; 2. What the country owes to his charity.

Towards 1770. GEOFFRY S. J. (1706-1782). *Sermons*. Lyons, 1788, in 12<sup>mo</sup> Vol. III. pp. 229, 269.

*Omnibus omnia factus sum, ut omnes facerem salvos* (1. Cor., IX). St. Vincent 1. Apostle of the humble; 2. Apostle of the great.—This discourse must have been delivered at St. Lazare's.

Towards 1772. Isaac Alexis Dessauret, S. J. (1720-1804). Panegyric of Saint Vincent,—Migne, vol. LXIX. p. 287.

*Sapientiam ejus enarrabunt gentes et laudem ejus annuntiabit Ecclesia* (Ecclus. XXXIX. 14). 1. St. Vincent model of Christian perfection; 2. Model of apostolic zeal.—This panegyric was delivered in a seminary, as certain words testify.

Towards 1782. CANOVAI (Stanislao), delle Scuole pie (1740-1811). Panegirico di S. Vincenzo de' Paoli.—*Panegirici*, Napoli, 1843 (6th Ed.), in 8<sup>vo</sup>, p. 108-114.

1783. BERTIN, Canon of Amiens, former Principal of the College of Abbeville (1748-1830). Panegyric of St. Vincent de Paul delivered at Paris, in the church of St. Lazare, July 19, 1783.—*Œuvres*, Paris, Gaume, 1832, Vol. I. page 59-123, and Migne, Vol. LXIX, p. 1093.

1785. MAURY. Panegyric of St. Vincent de Paul, delivered in the chapel of the Castle of Versailles, by order and in presence of King Louis XVI., the fourth Sunday of Lent, 1785.—*Essay on Pulpit Eloquence*, Paris, 1827, in 8<sup>vo</sup>, Vol. III. *Library of Christian Orators*, 1830, Vol. IV., p. 5. Marcel, *Chefs-d'œuvre de l'éloquence de la chaire*, p. 239-244.

*Erit vas in honorem, utile Domino, ad omne opus bonum paratum* (II. Tim., II). He considers in St. Vincent 1. the work of Providence; 2. the instrument of Providence. This discourse is justly esteemed a masterpiece.

See also: *Essay on Pulpit Eloquence* ch. XXXI: of St. Vincent de Paul.—Migne, Vol. LXVII. p. 982.

1786. LE BOUCQ, Dean of St. Andrews, at Chartres. Panegyric of St. Vincent de Paul delivered at the hospice



St. Sulpice, Paris, July 19, 1786.—*Speeches and panegyrics*, Paris, 1788, in 12<sup>mo</sup>, Vol. II. p. 225.

*Non recedet memoria ejus, et nomen ejus a generatione in generationem* (Ecclus. XXXIX. 13), 1. Excellence of his services; 2. His eminent virtues.

1789. DE BOULOGNE, Bishop of Troyes. Panegyric of St. Vincent delivered in the chapel of Infirmary Marie Thérèse, Paris, in presence of Mme the Duchess de Berry. *Works, Panegyrics*, p. 64, in 8<sup>vo</sup>, Paris, 1826, Migne, Vol. LXXIV., p. 639. Henry, *Glories of Religion*, 4th series, Vol. XII. p. 126.

*Spiritus Domini super me, ut mederer contritis corde, ut predicarem captivis indulgentiam et consolarer omnes lugentes* (Is. LXI. 1).

1. Charity of St. Vincent de Paul; 2. What he has done to practise and perpetuate it.—

This panegyric was composed in 1789, that is, on the eve of our disasters. We were preparing to deliver it July 19th, in the church of St. Lazare, when, on the 13th, the house was pillaged, the church destroyed; and instead of the eulogy of Saint Vincent of Paul, and delivering his panegyric, we were plunged in mourning and tears at the profanation of his Altar and his tomb." (Note of the author). Remarkable study of St. Vincent.

In 1817. BONNEVIE, (Pierre-Etienne), Canon of Lyons († 1849). Panegyric delivered in the church of St. Thomas Aquinas, March 12, 1817. Migne, Vol. LXXVIII. p. 897.

*Erit vas in honorem sanctificatum et utile Domino, ad omne opus bonum paratum* (II. Tim., II. 21).

1. St. Vincent, work of Providence;

2. St. Vincent, an instrument of Providence.

Towards 1818. JOHN LABOUDERIE, Vicar-General of Avignon (1756-1845). Panegyric of St. Vincent. Migne, Vol., LXXVI, p. 1415.

*Omnis arbor bona bonos fructus facit* (Matth., VII, 17).

1. St. Vincent in his public life; 2. in his private life.

Towards 1820. MCCARTHY, S. J. Panegyric of St. Vincent de Paul.—*Sermons* in 8<sup>vo</sup>, Vol. III. p. 303, Paris, Poussielgue. Henry, *Glories of Religion*, 4th series, Vol. XII. p. 181.



*Unxit eum Dominus Spiritu Sancto et virtute, qui pertransiit benefaciendo et sanando omnes oppressos* (Act., X. 38). Mission of Vincent de Paul: 1. To purify the world from the disorders that sully it; 2. to deliver it from the calamities that afflict it; or in other words, what St. Vincent has done: 1. to make men better, by reforming their morals; 2. to make them happier, by relieving their miseries, general or particular.

1821. Mgr. FRAYSSINOUS, Bishop of Hermopolis. Panegyric of St. Vincent delivered in the Chapel of the Blind, Rue St. Victor, Paris, July 22, 1821.—*Unpublished Conferences and Discourses*, Paris, Leclerc, 1843, in 12<sup>mo</sup>, Vol. II. p. 179-226. Migne, Vol. LXXVII. p. 784, and Henry, *Glories of Religion*, 4th series, Vol. XII. p. 159.

*Suscitabo mihi sacerdotem fidelem qui juxta cor meum et animam meam faciet* (1. Kings, II. 35). The charity of Vincent de Paul embraces: 1. The spiritual needs; 2. the temporal needs of the people.

Towards 1824. LACOSTE.—Panegyric of St. Vincent. *Works*, p. 90.

Towards 1830. Abbé LONGIN, Curate of St. Louis of Antin, Paris. Panegyric of St. Vincent delivered for the first time in the chapel of the large Community of Daughters of Charity.—Migne, Vol. LXXV., p. 641.

*Dilectus Deo et hominibus* (Eccl., XLV., 1). What St. Vincent has done: 1. for the glory of GOD; 2. for the happiness of men.

1830. Mgr. COTTRET, Bishop of Caryste, Canon Bishop of St. Denis. Panegyric.—Paris, Leclerc, 1830, in 8<sup>vo</sup>, 67pp.

*Dilectio et viæ bonæ apud ipsum* (Ecclus. XI., 15). 1. The life of Vincent demonstrates the power of charity in the souls of the just; 2. The good works of Vincent show the glory of charity in the world.—We read in a note: "This discourse was intended to be delivered in presence of the Prelates invited to take part in the ceremony of the Translation of the Relics of St. Vincent de Paul, Paris, April 25, 1830. But the length of this august ceremony did not allow any panegyric of the Saint to be delivered." This



discourse is a most beautiful epitome of the life of St. Vincent, and one of the best panegyrics.

1834. FRANCIS FINETTI, S. J. (1762-1842) Orazione panegirica in lode di S. Vincenzo de' Paoli.—*Panegirici*, Napoli, 1834, in 8<sup>vo</sup>, Vol. II. p. 49-60.

*Dilectus Deo et hominibus* (Eccl. XLV., I). St. Vincent has merited well: 1. of Religion; 2. of Humanity.

1337. MGR. S. ROSSI. Panegirico di Vincenzo di Paolo pronunziato in Roma, nella chiesa della Missione in Monte Citorio, il 19 luglio del 1837, centenario della canonizzazione.—*Prose di Mgr. Stefano Rossi*, Firenze, 1841, in 8<sup>vo</sup>, p. 99. Translation in Migne, Vol. LXXXVII., p. 87.

Mgr. Rossi was a relative of the renowned Minister of Pius IX., assassinated in 1848.—He died in 1856.

1837. FRANCESCO REGIS (Giovanni), canonico della cattedrale di Mondovì. Orazione nella centenaria solennità ad onore di santo Vincenzo de' Paoli, detta nella chiesa della Missione di Mondovì, il 21 luglio 1837.—Mondovì, dalla tipogr. Rossi, in 8<sup>vo</sup>, de 21 pp.

*Hic est fratrum amator et populi* (II. Mach. XV. 14). St. Vincent, true type of Christian patriotism: of which he has given the most correct idea, the most sublime lessons, and the most exalted examples.

1838. POTENZA (Francesco de' Marchesi.) Panegyric of St. Vincent de Paul, delivered at Naples, in 1838.—Naples, 1838, brochure in 8<sup>vo</sup>, 20 close pages.

1843. PIOLA (Luigi), p. d. l. M. Elogio di santo Vincenzo de' Paoli.—Torino, Paravia, 1844, in 8<sup>vo</sup>, 70 pp. Dedicated to Mgr. Salomoni, of the Congregation of the Mission; dated from Casale Montferrato.

*Fui tecum in omnibus ubicumque ambulasti, fecique tibi nomen grande* (II. Kings, VII. 9). St. Vincent, man truly great, because, animated by the spirit of God, he was in this world a true image of the divine bounty and Providence of GOD, by the countless benefits which he procured in favor of Religion and society.

(to be continued.)



THE LETTERS OF THE REVEREND FATHERS OF THE CONGREGATION OF THE MISSION TO THE BROTHERS OF THE SAME ORDER, IN ANSWER TO THEIR REQUESTS, CONCERNING THE DUTY OF THE MISSIONARIES, IN THE PRESENT STATE OF THE WORLD, AND THE MEANS OF FULFILLING IT. TRANSLATED FROM THE FRENCH OF THE REVEREND FATHERS OF THE CONGREGATION OF THE MISSION, BY THE REVEREND FATHER JOHN BAPTISTE, OF THE SAME ORDER. LONDON: PUBLISHED BY J. H. KNOX, 1896.

(To be continued)



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